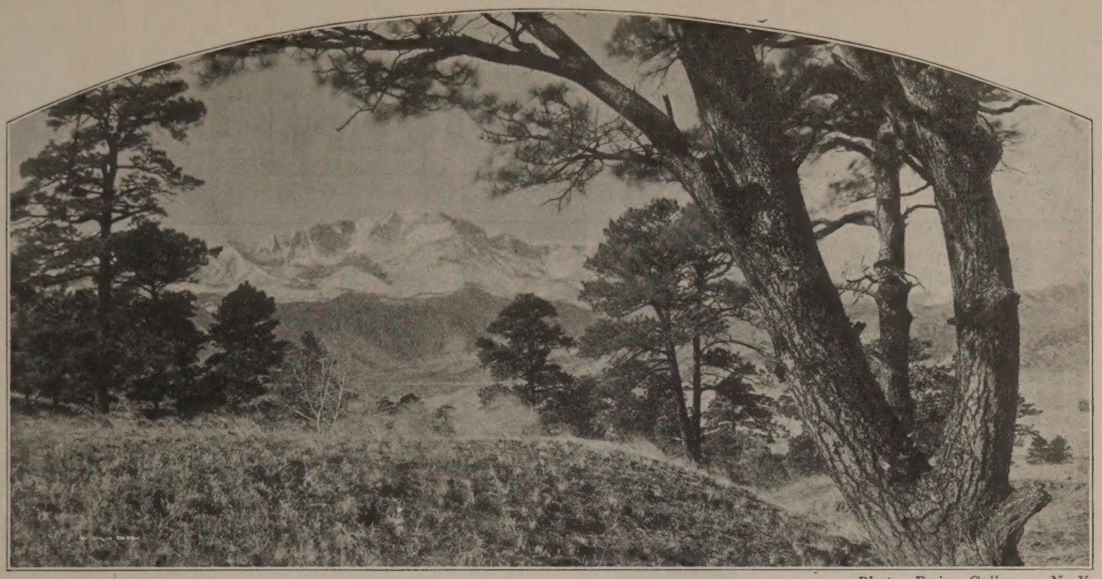

SNOW-CROWNED PIKE'S PEAK

Photo, Ewing Galloway, N. Y.

INTERNATIONAL JOURNAL OF

RELIGIOUS EDUCATION

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THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

HUGH S. MAGILL, *General Secretary*

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Editorial

A Year Hence—What?

THIS number of the *Journal* will reach most of its readers sometime late in August. Some will receive it when on their vacation. Several thousand ministers who are among its subscribers will find it among their stack of second-class mail at one end of the desk when they return from that vacation trip. School and departmental superintendents will open it while pondering the beginning of Sunday school at full pressure after "the summer slump."

To all of these, this issue says, "A Year Hence—What?" Where will your school be a year from now? What changes in life will have taken place? Will your teachers have grown? Will the church be a richer institution in its inward life? Will the Kingdom be somewhat closer?

The answer to these questions depends upon something for which we have sought in vain to find a romantic and appealing name—it is simply, *planning the year's work.* And this number gives a large place to the idea.

So, then, for the church and its educational adventure—*A year hence—what?*

A Leadership Diploma at Seventy-four

AT THE graduation service of the leadership training schools of Allegheny County, Pennsylvania, last spring, a Standard diploma was awarded to Mr. Armstead Ford. The diploma was not essentially different from other Standard diplomas which have been awarded. The work which was done in earning the award was not essentially different from that which has been done by many others. But there are certain inspiring facts in connection with the awarding of the diploma to Mr. Ford.

Mr. Ford was born in Virginia in slavery, and although very young at the time, remembers distinctly the excitement among Negro people at the time of the execution of John Brown.

Mr. Ford began his work toward a Standard diploma four years ago. According to his own statement it took him some time to become "school wise," but with a spirit of perseverance he went forward, and at the age of seventy-four received his diploma.

Every person who turns away from the requirements of the Standard diploma in a spirit of unwillingness to pay the price should think on the case of Mr. Ford.

Helping Others to Grow

A CERTAIN business man is giving more thought to seeing that the heads of his departments *grow* than to devices for improving the product of his factory. He talks about the former at length, and seldom mentions the latter. He sends these department heads to conferences. He puts literature in their hands. He consults with them about their families, and their saving programs, and their children's plans for life.

He admits that he is largely selfish in the matter, for growing leaders mean a growing business.

One wonders how much the average pastor or Sunday school superintendent is concerned about the actual growth of his church school teachers. How much thought does he give to their progress and to their possible development?

Does he talk with them? Does he provide time for personal conferences, not simply to find out their defects but to help them to improve?

Does he put good literature into their hands? Does he pass on a good book or a stimulating article and then ask questions about it?

When he sees that they get the *International Journal* through a club subscription, does he feel content? Or does he follow up an article here or a piece of news there?

Does he send his leaders to conventions and rallies?

Does he broaden their outlook and widen their horizon? Does he broaden and deepen what Santayana calls "the inward landscape"?

If he does all or even many of these things he is helping his leaders to grow. If not, he may be merely turning a crank.

Teaching Out of the Overflow

A COUNTRY boy moving to a large city made his first visit to a Y. M. C. A. building. He attended Friday night "beans" which was the slang term for the Bible study group supper. He felt strange. He had never had any use for "this religious stuff." The church was taboo to him. "Christian" was a synonym for pious, serious sissiness that he abhorred. In his first Bible class he looked for the Acts along after Genesis somewhere.

Beside him at the supper sat a young leader who was a "Y" secretary. While the lad was looking elsewhere this leader playfully hid his bun under a napkin. Nearly thirty years later that lad, then a Christian leader of international reputation, said that Jack's hiding his bun had more to do than any other single thing with giving him a favorable attitude to religion and turning him finally to Christian work. Christian living was a human thing after all.

Now, Jack had no doubt planned many things in his program to influence that boy but he had never listed hiding his bun as one of them. Much effective teaching is indirect. While attempting seriously to do one thing we playfully, or out of the exuberance of life, do something else—which may be more important. The margin, or fringe, of spontaneous and joyful interest works many wonders.

Millet, the French artist, we read, painted signs to make a living, but the signs have not survived; they were born

in drab duty and had its marks upon them. But, when bread had been earned, he painted "The Angelus" and "The Gleaners" for the sheer love of it. It was in the margin of life that he won his recognition by capturing the souls of men.

Most of the discoveries of men have come through indirect channels. Rubber was found to be useful only after native Americans were found to be bouncing rubber balls. Electricity was discovered, it is said, when men played with amber, rubbing it on cloth to make it pick up bits of straw. Our outstanding instruments of use, such as the watch and the engine, were toys first.

So it is with life, teaching included. A religious leader has said to parents, "Play! Play with each other and the children. Home life is not simply duty; it is a festival. No family life is healthy unless it kicks its heels." He adds, "So much of our religion in America is sour and grim. It does not bounce."

He might have added something about the downright directness of many of us in religious education. We are so absorbed and burdened with what we seek to teach—as we should be—that we have no reserves of time and energy for the overflow of indirect teaching. We are so concerned with getting a bun at every place that we never think of hiding one on a boyish stranger.

We are not pleading here for careless and sloppy work. This is no charge against careful plans and a direct teaching purpose. It is no criticism of those who take life seriously, and neither does this editorial propose a campaign for hiding buns at church suppers all over the land this year. It is a plea —to paraphrase the title of a well-known book on preaching —for teaching out of the overflow, for it is the overflow, the margin, that determines the true meaning and value of life.

Is Your Church Observing It?

WHAT? Religious Education Week. This observance is only now in its second year, and yet the reports coming in show a rapidly rising interest in this opportunity for strengthening the local program of religious education. Your church and your community need this special emphasis during the early fall if the program for the year is to measure up to its largest possibilities.

Beginning in May the *Journal* has carried articles pointing out the possibilities in this observance. You should re-read these articles as you make your own specific plans. In this issue of the *Journal* the article by Rev. John W. Shackford, former General Secretary of the General Sunday School Board of the Methodist Episcopal Church, South, and now an active pastor, will appeal especially to ministers as they make their plans.

Also in this issue is a play setting forth the far-reaching significance of an adequate program of religious education. This play can be used as a local church or as a community venture.

Have you received the pamphlet of specific suggestions for the observance of Religious Education Week? If not, order it immediately from the International Council of Religious Education, your state council of religious education, or your denominational board of education. Price, ten cents.

Whence Cometh Peace?

MR. OTWAY ROBINSON, a retired master mariner of England, declared in his will that "victorious and wealthy England is well able to provide for its soldiers disabled in the late war." He, therefore, provided that his residue estate, amounting to about $35,000 should go "to the German Government for the time being for the benefit of its soldiers disabled in the late war." He also arranged that, should his bequest to Germany be found illegal or uncertain in existing circumstances, the money should go to aid Boer victims of the South African war!

Not in international conferences alone, but in the souls of men, peace comes.

An English aviator landed beside the body of a German whose plane he had brought down and whom he had killed. He was just a boy. So was his victim. In the pocket he found a picture of the dead lad's mother. He himself was motherless. This mother now, he knew, had no son. He wrote to her, expressing his pain and regret for what an absurd system had compelled him to do. The mother replied. They became friends, and in the spiritual sense the German mother adopted the English boy.

Not in treaties alone, but as men answer to sentiments that are human and not simply national, peace comes.

In a large eastern university the students went before the governing body to contend that, in the new memorial chapel, the three former students of that university who had been killed in the German army should be honored along with those who had died for the Allied cause.

Not in reduced armaments alone, but in souls that rise above sectional visions, peace comes.

As we look forward to the disarmament conference in February next and pray for international peace, may we pray also that our own hearts be cleansed of those sentiments toward our neighbors which, if existing in the hearts of all men, would plunge our world into universal strife.

What Are the Springs of Action?

MR. CHARLES M. SCHWAB, chairman of the board of the Bethlehem Steel Corporation, attempted to justify recently his bonus system by which in one year the $12,000 salary of Eugene G. Grace, president, was increased by a bonus of $1,625,753. In doing so he let a very troublesome cat out of the bag, a cat that has been following his footsteps in the public press ever since. He said that the bonus system as he had originated it was an "incentive." He had learned the lesson of *large rewards to produce large returns* from his old employer, Andrew Carnegie, who declared that "it was necessary to make men feel big and act big to accomplish big things."

The issue as between a material and a spiritual interpretation of life could not have been more sharply drawn than in these words. In India, there sits a thin and dried up whisp of a man named Ghandi, in a loin cloth turning a spinning wheel. In Japan, Kagawa lived in a tenement and used a packing box for a table. In Chicago, a college athlete carried children out of a burning building until fatally injured and died with a smile on his lips that was far from feeling big and acting big. Long ago One was nailed to a cross, his clothes were gambled for, and he said, "Father, forgive them, for they know not what they do."

These, and countless others like them, died or will die, without caring a hoot about "Charlie" Schwab and his bonus system. The motives of men lie much deeper and

are rooted in other soil than the captains of industry have yet gone. Down to that soil the educator, the Christian educator in the true sense, alone can reach.

"Death and Destruction"

THIS motto, according to a newspaper report, was stenciled on the jackets of the pilots in the six hundred seventy-two army airplanes which flew over Chicago some time ago, and later carried on demonstrations along the Atlantic seaboard.

"Death and destruction!" Is *that* what army airplanes, so gracefully circling in the air, really mean? Are those pilots preparing to drop bombs on the ships of the sea, on business buildings, on hospitals, on churches? Is our country making plans some day to send men out to bring death and destruction to stalwart men and noble women and innocent children?

Horrible, that thought, isn't it! But what are the leaders in Christian education—teachers and officers in the church school—doing to prevent such a consummation? How many Sunday school classes, on the Sunday just before or just after Armistice Day, will hear something of the new patriotism which holds the Christian flag aloft and strives to bring the American flag up to it? How many pupils will be helped to understand that war *is* hell, and that it must be opposed by all the power which the Christian church can command? How many teachers will try to lead their pupils to see that whatever honor we may justly give to the brave men of the past wars, the independence of America today cannot be preserved by a dependence upon instruments of death and destruction?

Much emphasis, in the program of Christian education for the future, has been placed upon the methods to be used, and rightfully so. But he who would be an effective teacher of children or young people or adults today must be a prophet as well as a technician; he must refuse to be content with simply preserving the world as it is. His eyes must see beyond the present, and he must be willing to live and speak the truth.

There is good reason for saying that the real religion of many Christians is not the religion of Jesus but of nationalism. Many so-called Christians would follow the flag of their country rather than the flag of their Christ, if the two seemed to take different roads. Obviously, what actually happens is that they follow the flag of their country and drag the flag of their Christ with them. Occasionally there are men and women—and their number is increasing—who follow the flag of their Christ and take the flag of their country with them.

This number of the *Journal* gives particular attention to planning the coming year's educational program in the local church school. In how many cases will a sincere effort be made to train church school leaders who, instead of just conserving the past, including both good and bad, will be prepared to help their pupils face the facts with reference to this great social issue and see this hate-inspiring, insane business of war as it really is? How many church school leaders will be willing to teach the religion of Jesus rather than the religion of nationalism?

Nearly thirteen years have passed since the World War ended. Children who were just born then will soon be grown men and women. What do *they* know about war? Have they learned the real truth in the public schools? Have the newspapers been painting the whole picture? Does a fleet of airplanes tell the right story? The answer is obvious, and we feel rather helpless about it all. But are *we* telling the truth to our pupils in the church school?

With the world disarmament conference opening in February, church leaders have a unique opportunity to plan their year's work in such a way that unusual results in Christian character will be the outcome.

Beneath Johnnie's Hat

A POPULAR magazine had a widely-read article a few years ago about Johnnie and the Sunday school. As a result the name has been a symbol of the average youngster in Sunday school circles ever since. We sometimes wonder, in fear and trembling, as to what Johnnie actually thinks about the Sunday school.

Professor Charles S. Braden, of Northwestern University, sent the *Journal* an interesting comment recently which turns the tables on us as religious educators. He says that new light was thrown on the controversy as to the relative values of Roman Catholicism and Protestantism by a remark his twelve-year-old boy made at breakfast.

He had just made some disparaging statement about Catholics. "But your friend Ernie you know is a Catholic. He isn't so bad, is he? Isn't he about as good as you are? And his sister (a wonderfully fine girl), she isn't such a wild person, you'll admit," his father said.

"No," he replied a little grudgingly. "But, gee, Dad, Ernie and Cliffy are always talking about how much better Catholics are than Methodists, and you won't let me say anything bad about them."

"What terrible things do they say about Methodists and how do they think that Catholics are better?" was the next question.

"Well," he answered with the utmost earnestness, "they say that they don't have to go to Sunday school in the summer, while the Methodist Sunday school runs every Sunday during vacation; and besides, their church only lasts half an hour and they can go to it early Sunday morning and have all the rest of the day free."

Professor Braden then adds this comment:

"He didn't quite understand why his mother and I found it hard to control our laughter. It was so amusing. But, somehow, as I have thought it over, the funniness has worn off and I have been asking myself some serious questions about a religious education, whether Catholic or Protestant, that leads children like mine and my neighbors' to hold that religion as superior which comes in the smallest doses."

This parent found out what was underneath his son's hat when he least expected to do so. We are not here contending that all Sunday school boys care for it as little as this lad seemed to do, but for a large number it is a case of being compelled to go and there is very little personal interest.

Many church school leaders look at the surface of things only. If the hats are all in the proper place and if the classes are reasonably quiet and if the system moves along, they go home to dinner reasonably content. What actually goes on underneath, in the interests and desires of boys and girls, gets very little attention. For many a school, or for a department, or even for one teacher and his class, one of the most significant things to happen this year would be an actual contact with what Johnnie (as well as his sister Jennie) actually thinks and feels about his church school.

Experience May Become Christian

By Abel J. Gregg*

"And I, if I be lifted up will draw all men unto me." Here is a great statement of faith. Jesus said these words in terms of one great experience. His belief is being vindicated before our eyes and in our own hearts. It is possible to lean forward in confidence trusting in that faith and in its vindicating evidence. If we but knew how to embody the principles which Jesus demonstrated, in our own every act and experience, we might become, even as he, great living representatives of a loving God at work. But we do not fully know how. We are seekers for ways of embodying the truth of a loving God in our experiences and acts. Just as the most religious sects in Jesus' day were so bound up with religious and social customs, economic situations, and political movements that they embodied something else than a loving God in their actions, so we, too, are blinded by many complexities.

Jesus came at the customs of his own day creatively. He said "A new way give I unto you." He showed how a loving Father God was to be embodied in the details of action. He demonstrated how such re-creation was to take place. He labored with his disciples for two to three years in one detail of experiences after another trying to help them embody a loving Father God in their actions. He succeeded with his disciples with whom he had gone painstakingly into the details of experience. He failed with the multitudes with whom he had so few chances to stimulate efforts.

These days are full of such expressions as "experience curriculum." The religious education of youth is concerned with materials and methods which can bring an experience curriculum into being. We need to re-create our customs, economics, and politics even as Jesus did in his day. The detail of this need is crushing. One hardly dares face it, and yet religious education is facing it in building an experience curriculum. The drawing power of Jesus in his day was due to his ability to embody the ways of a loving God. Such faith and confidence exists in the drawing power of the truth of Jesus' way that attention is centered upon the creation, the invention, or discovery of methods by which that way can be seen in the midst of experience. The belief grows that it is possible so to handle the details of experience that the truth is discovered in a loving God at work in the details of experience. Such discoveries are what is needed. The presence of a loving God found at work in the experiences of today is needed to bring about the desired changes.

Among all denominational workers, who are preparing the lesson guides for use of group leaders, there is a great enduring quest being made for ways of finding God in the details of experience. They face the hundred-fold details of experience with a mounting faith. They lean out toward the fundamental methods of seeking, knocking, asking, searching for the way in which to embody in the details of action, that which Jesus demonstrated. It is a great creative task but it must forever fail if it remains among curriculum makers alone. It must be the enduring quest of the group leader.

A year stretches out ahead. In how many of the experiences of the lives of a group will the leader so guide, that love and truth are embodied in the solutions to actions? Into how many customs, traditions, public opinions, and practices will inquiries be launched to find a loving God at work and let his found presence draw the people implicated unto him?

Note that the method is not one of coercion. It is not a proclamation of a generalized truth. It is rather an ongoing inquiry. Its method is that of truth seeking. Its method is also that of an inclusive fellowship, uniting all those who are implicitly concerned, through sharing and united inquiry. It often requires a process of prolonged discussion in which truth and half truth clash until half truths are purified. Those implicated come to clearer views and better tested ways of incorporating a discovered whole truth in a proposed action.

Religious education is providing a method whereby a nucleus of earnest Christians may so stimulate a whole group in thorough going inquiries into better and better ways of solving life's complex situations that we will get the inventive Christian principles upon which Jesus based his life released within the social structures, customs, traditions, political and religious movements of our own day.

The demands of the task are wide as experience. The "new way give I unto you," has to be sought, found, and incorporated in the detailed experience. It is really created in each situation as those attempting its creation use those methods which so thoroughly uncover the truth that its power grips them and makes them disciples, embodiers of it. As boys, girls, young people, and adults, seek, find, and embody the truth in multiplied experiences and situations, they become even as the disciples became, walking testimonies, living demonstrators who so embody and so uplift the truth which Jesus embodied as to become in those instances part of the irresistible advance which Jesus' own faith proclaimed in that deathless sentence. The detailed experiences of life are now the points of attack.

The feet of the workers are again upon that hard trail. Where re-creation is needed, there privilege must be faced and denied further rights, there courage for re-creation will be tested, there vested interests in conservative strongholds, strong as the temple interests in Jesus' own day, must be faced and asked to accept the way which the pursuing feet have found.

* Senior Secretary for Work With Boys, National Council of the Y. M. C. A., New York City.

"Experience is the moment when Human Interest takes the dead things of life—Stones and Trees and Houses and Books and Lesson Materials—and sets them in the center of a soul, surrounded by a Glow and a Love, and makes Christian Qualities out of them."—

Giving New Direction to New Power

By JOHN W. SHACKFORD*

Suggestions for stimulating the making of a sermon to be preached in connection with *Religious Education Week.* Suggestive passages of Scripture:

Luke 4: 16-21 **Mark 10: 42-45**
Rev. 21: 1-5 **John 10: 10-15**

What is the basis of our expectation that the spiritual forces will prevail in this world, and what is the program of the Christian church looking to this end?

A FEW years ago a manufacturer said to a group of business men, "When the final estimate shall be made and the most important development of the last quarter of a century shall have been determined it will not be found to have been the development of big business, or any of the marvelous discoveries and inventions of our time, that have so changed the conditions of our physical life." And then, no doubt to the surprise of his audience, he said. "It will be found to have been in the new awakenings and developments in the field of religious education."

Was he right? And if so, is it possible to trace some of the reasons that legitimately lead to this conclusion?

I. Material Developments of Our Time that Change Our Physical Environment.

It is not necessary to our line of reasoning to minify the significance and potential outcome of the vast and almost magical progress that has been made in nearly every direction in the production of things, and the consequent change in the outward conditions of our living. *Innumerable illustrations of this will occur to us* in means of transportation, communication, electrical developments, manufactured products, etc.

The advantages of these achievements of science in the field of material things are easily discerned. These are being played up by an unprecedented volume and variety of advertising. One needs only to look through the advertising columns to discover the virtues of the vast array of things that are being produced.

Or, looking more closely, it might be said that the forces of nature are being set to work to lift the burdens from the shoulders of men, and that the possibilities of freeing the time and energies of men for something other than mere physical toil seem at last to be more than a dream. One could easily picture a new humanity freed by the machine to follow the elevating pursuits that have ennobled the minds of the few in the past but that are soon to be open to all. Illustrations abound. In fact, one might point out many evidences of progress already made in the extension of the privileges of education, in the improvements of the standards of living, and in the reduction of the hours of toil.

The truth is, that it is all too easy to convince ourselves. especially if we have been among those who have profited most, that the really great thing that has happened in recent years is the mastery of the forces of nature by science and the application of these forces to industry through the use of the machine. Indeed, it is the thing that breaks in on our attention from every angle. Many of the changes in our physical environment are so obvious that the most superficial cannot be unaware of them.

II. Changing Human Nature

Still the question remains and demands more than surface examination: *Do these things represent the supremely important events of the last twenty-five years?*

As over against this vast investment of brain and energy and money to change the physical conditions of our living, what of the efforts that have been put forth to *change human nature itself?* How important is this? What significance is there here for the future of mankind?

Many questions insist on crowding in just here. Is it reasonable to direct our chief attention to changing the outward conditions of our life and expect human nature to respond automatically to the new physical environment so that all will turn out for the good of the race? Will those who are released from toil know how to use their increased leisure time for their own larger richer life, and for the good of society? Will those who own the machine, and thereby use the forces of nature to do the work that men have done, share with their fellows the resources which nature is ready to pour into the lap of her children? Or will these resources be claimed by the few for their own advantage and as a means of compelling the multitudes to accept, under another form, the slavery which has been the curse of the ages? Is human freedom, so dearly bought in the political field, to fade into insignificance in the presence of *economic* and industrial autocracy? *The whole issue of the future of human freedom and the progressive development of mankind is involved in the use that is to be made of the new physical resources of mankind.*

How then shall it be possible to develop the moral and spiritual resources of mankind so that they may keep pace with the material? How shall it be brought to pass that men shall be enabled to control the physical resources at their command for the liberation and development of persons and society, rather than for their hurt, and even the overthrow of our free institutions and civilization itself? *The outstanding problem of our time is the problem of the control of the new forces in the hands of men.*

In the face of this situation, can anything be quite so important as those movements that give promise of developing a new humanity equipped to meet the requirements of a new world? Inner controls that shall guide the outer forces? Men equal to the demands of a new era?

EDUCATION AND RELIGION

There are two great lines of thinking and effort in our day that look specifically in that direction—*education and the Christian religion.* Each is committed directly to the undertaking of dealing with human nature and bringing about those changes and developments in persons and society which will make this a better world. Each, presumably, is concerned primarily with persons.

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Human Nature As We Know It Can Be Changed

No better illustration of the far-reaching changes that may be brought about in human attitudes could be given than that of the new attitude in our time toward scientific procedure. Back of the marvel of the control of the forces of nature by man is the change which has been wrought in man's attitude toward nature. The new scientific study of nature has unlocked the mysteries of nature. Back of the new machine age, therefore, is the new mind of man. If then out of this change that has been wrought in the human mind vast material developments have resulted, who will dare to say that the attitudes and character of men may not be so changed that they shall some day win some such mastery over their own spirits as they have achieved over physical nature, and so turn the vast resources of our physical world to the reinforcement of the higher values of life?

Once men thought that there was no other way but to follow the beaten path of the ages. Now, in regard to the outer life at least, men have come to think that nothing is impossible. Science can do anything, we think, in this realm. Ours has thus become an age of daring adventure and of vast creative enterprise.

But the question is insistent: Can a new attitude be created with reference to changing the inner life of man? Can men be fired with the faith that a new and better humanity may be created to cope with and to use for the higher ends of life the new forces at our command? Can social mindedness be made to prevail? Can justice and goodwill be made the real dynamos of our world? That this can be done, and that this must be done, is the contention of Christian religious education.

Education

It is true that education in the past has largely been concerned with the transmission of experience; with keeping alive in human thinking and living those values and ways of thinking and of living that are of abiding worth, and this must continue one of the chief functions of education. On the other hand, many things have been perpetuated by education that were not of permanent value. Nevertheless education still has this important function of making to live again in the experience of each new generation the truth that must not perish from the earth—the values that are timeless.

But the most striking development in the educational thinking of recent years is the new appreciation of the creative function of education. Education is no longer thought of as fashioning a new generation in the unchanging moulds of a dead past. It is rather the process by which new emerging personalities are assisted in finding the way ahead by means of whatever light the past may shed upon the road; by honest grappling with all the factors in the present situation; and by the inspiration of whatever call there may be of the future to nobler achievement.

The new study of human nature has encouraged us to believe that human nature is not the final and inevitable thing which has been the ground for so much pessimism in the past. Customs and attitudes long attributed to human nature itself are now seen to be the results of miseducated human nature—the perpetuation in a vicious circle of wrong attitudes, ideals, and habits.

Herein is the ground for a new optimism, a new faith in the future of mankind.

The challenge to highest achievement in education is in the discovery of the ways by which human nature may be changed and in determining those ideals of life and character which should mark the direction in which such changes should be made.

Religion

Perhaps the two most baffling questions that education has to deal with are those of the *ideal* and of the adequate *motive*. Human nature may indeed be subject to change and education may be able to bring about far-reaching changes. But in what direction? What sort of persons, what sort of character, does the science and art of education seek to develop? And, granted that this were clear, what adequate motive shall supply the urge to keep education striving at all costs toward the worthy end?

Education does not necessarily *per se* supply either the goal or the motive in seeking it. Education, scientific in its knowledge and use of the laws of growth, may content itself with short-sighted views and immediate goals, and may easily be motivated by the primary considerations that give direction to a machine age. Its chief concern may be to help the individual "get on" in a mad, unsocial-minded struggle; to still further stimulate people to adjust themselves to an environment whose greatest condemnation is the extent to which that environment does not represent an adjustment of all the factors of life to the larger welfare of human society.

Religion, and the Christian religion in particular, looks to the ultimate values in persons and in society. It supplies without equivocation a creative and dynamic ideal of character and personality. Jesus represents a personal ideal that finds its principle of harmony and completeness in sacrificial social-mindedness, in striving forward for the new and fuller life of all men. The Christian religion dares to ask for an adjustment that is not based upon the assumption that the world and human nature must remain selfish and sordidly devoted to material power and indulgence in what material things can make possible. It dares include in its program of adjustments the change of ideals and standards of value, the creation of a new social order, and a new way of living.

And frankly and without equivocation it offers a *motive* for this vast undertaking. A motive that, on the one hand, originates in the vision of the ideal itself, and, on the other, in the conviction that this ideal is more than a dream of the impotent visionary, that it is in line with the integrative and creative forces of the universe. *God is on our side.* And those who align themselves with him and work according to his laws, align themselves with the invincible forces that make for the Kingdom of God in which righteousness and truth shall prevail.

Christian Religious Education

The significance of the developments in religious education in the last twenty-five years is the frank recognition that the objectives of those of goodwill toward men must be gained by the bringing together of the resources of education and religion in a single enterprise. Christian religious education insists that the ideal of personal character and of a new social order in which justice and peace and love shall prevail is found more than any where else in the spirit and life and teachings of Jesus. That his faith in God and his sense of identity with an eternal moral purpose in the world is still necessary as an enduring and

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Every Church Training Every Leader

The Task of Leaders Today

By FORREST L. KNAPP

THE world seems to have a most annoying way of moving forward—annoying at least to those who like the good old ways of transportation, of cooling coffee in the saucer, and of conducting the Sunday school. The real trouble with the new fashions may be that they place higher requirements on those who follow them.

There are certain conditions in our present order—in the social order in general and in the field of Christian education in particular—which place tremendous demands upon those who are called to guide the growth of Christian personality, whether in the Sunday school or elsewhere. Some of them are suggested in this article.

KNOWLEDGE BEYOND PRACTICE

1. Knowledge of principles of Christian education is far ahead of common practice in church schools. During the past ten years, to say nothing of the preceding fifteen, the leading thinkers and investigators in the field of Christian education have gained revolutionary insights into the processes by which growth in Christian personality takes place and the most effective methods of guiding that growth. Some folk look upon these newer methods as smacking of heresy, and treat them as such, but they are essentially an attempt to let the teaching method of Jesus replace methods which are much less effective. Moreover, it may well be noted that the use of different methods and adherence to newly discovered principles does not at all involve a rejection of the fundamental truth revealed by Jesus and by the costly experience of the race.

Obviously, the ability to give a dictionary-type of definition of modern high-sounding phrases by no means insures leadership ability, but anyone who does know the practical significance of modern principles must admit, if he knows church schools at all, that the practice of the principles, regardless of the ability to use the words, is not common. A material-centered, opening-exercise type of teaching will be found in a large percentage of church schools throughout the country.

Practice will keep pace with new discoveries in principles only if a progressive, continuous, and educationally sound program of leadership training is provided for every church school leader.

INNUMERABLE INTERESTS CALLING FOR ATTENTION

2. Another fact which emphasizes the present-day need for a more adequately trained leadership for Christian education is that a greater variety and a greater number of interests are pulling for the attention of boys and girls, young people and adults than ever before. What church school teacher, particularly in the city, has not found his work greatly handicapped by the fact that it is so difficult to arrange for meetings of his pupils during the week? If a meeting on Tuesday is suggested, Mary cannot come because she must take her dancing lesson. On Wednesday Jane must have her music lesson. On Thursday John must have his tooth pulled, and so it is with Monday, Friday, and Saturday. If there are not dancing or music lessons, or teeth to be pulled, there are many other conflicting engagements which very obviously, in the minds of the parents and often in the minds of the pupils, are of greater importance than the plans which may be made by the Sunday school teacher or by teacher and pupils together. As one pastor stated in a sermon, "When a twentieth-century infant is invited to join the cradle roll, he may well reply, 'I must decline because I am already a member of so many clubs I have hardly time to attend them all.' "

In discussing this matter of conflicting interests pulling for the attention of children, young people, and adults, one cannot forget the tendency in American social life toward an exclusive dependence upon forms of entertainment which require no effort or ingenuity. The movies, dancing, and bridge are outstanding exhibits. It is found increasingly difficult in some communities to interest young people in any sort of social function which requires originality and careful planning. It is a simple matter to find a jazz orchestra and a waxed floor, or to purchase tickets for the cinema, but only creative effort will provide the sort of "sociable" which is inherently educational. More churches than one have sold out to the easiest way of attracting the attention of young people because the leaders, however conscientious, have been unable to lead the young people in a balanced, sane, and educational program of social activities.

It quickly becomes evident that only well prepared leaders can meet these perplexing problems in the life of the church.

COMPLEXITY OF SOCIAL ORDER

3. It may be suggested, in the third place, that leaders in Christian education are faced with a more complex organization of the social order than ever before. For one thing, the problems of Christian living very naturally increase with the increase in the number and proximity of neighbors. For the family in the frontier community, with only a few neighbors and those several miles away, questions of neighborly conduct seldom arise. But when that family moves to the city, as so many families have done, rents space in one of the modern human filing cabinets known as apartment houses, and finds two or more noisy children overhead, night owls on the east side, people of a socially disapproved race on the west side, and a landlord who spends most of his time in Europe, leaving his building in the hands of an agent whose success depends upon his ability to keep the money flowing Europeward, it is not always easy to be a Christian as the Golden Text, glibly repeated for the teacher at Sunday school, prescribes.

There is the question of race relationships in the business world. A certain restaurant owner—a successful church school superintendent—found it necessary to decline to permit some of the committees of a religious organization to meet in his restaurant, even in the private dining-room, because it was inevitable that he would lose

business if his guests saw the Negro members of the committees pass through the main dining-room, which they must do to reach the meeting-room. He personally held no prejudice, and was himself a member of one of the committees. Perhaps *theory* would dictate that he should stand for what he knew to be right and admit the Negroes, but the thought of an invalid wife, whose sole support he was, forbade!

This race question finds expression not alone in business but in other realms. In an Eastern city several churches joined in establishing a vacation church school. All went well for several years until one summer an unusually large number of children from a neighboring Negro district enrolled. A splendid opportunity for developing a fine inter-racial attitude? Yes, indeed, except for the fact that the parents whose children most needed education in this regard withdrew their children from the school!

Such illustrations could be multiplied almost *ad infinitum*, but these few will suffice to call to mind the fact that it is for life in this sort of world that church school leaders are expected to prepare their pupils. And the task looms larger when one realizes that this preparation must go on while the pupils are actually living in this kind of world. The older dogmatism concerning the distinction between right and wrong is rapidly fading away in the acid test of modern problems. Perhaps Grandmother and Grandfather could tell us, with little hesitancy, what to do and what not to do, but not so with the younger fathers and mothers of today. In the first place they are often uncertain what is right; in the second place there is social pressure resulting from the modern freedom of other people's children; and in the third place some educators are saying that parents and teachers really should not be dogmatic about such matters anyhow!

Let the church school leader—or the parent—who takes his task lightly think on these things.

Increasing Knowledge of Universe

4. A fourth fact which increases the responsibility of the person who would guide the growth of Christian personality is that there is now more knowledge of the universe and all that is therein than ever before. Christian personality does not grow apart from the world as it is, and religious tenets are not unaffected by changes in other realms of thought.

It has always been necessary for thinking in the realm of religion to undergo modification as the world moves forward. To suggest that the earth was round was once a heresy, but after a time most folk decided that they could be religious and accept our planet as a ball whirling around the sun, although at least one man seems still to believe that Roald Amundson fell off the edge of the earth because he assumed that it was round. The sky was once a canopy overhead, but now that canopy has been replaced by a star-dotted space which defies the imagination of all, unless it be Einstein and the favored few whose minds are relatively keener than the rest.

In the former days there were few obstacles in the way of believing that the universe was created at ten o'clock on an October morning during the year 4004 B. C., but when a person peers in awesome wonder through one of the world's largest telescopes at a galaxy of stars which, according to the world's greatest astronomers, are 930,000 light years away, one wonders how we are getting light from those stars unless they were formed a little before ten o'clock on that October morning.

We look through a microscope and see minutest life grow and multiply, and are told that more powerful microscopes may reveal yet smaller life. We take a course in chemistry in high school and are told, for instance, that an atom is the smallest thing that exists, and during the following year we are told in college that an atom is *not* the smallest thing that exists. Added to this a little later is the statement by renowned savants that, according to the way things act, it appears that the desk at which these statements are being written is not solid matter but is composed of infinitesimal galaxies of revolving bodies constituting universes not unlike the universes which float about above our heads.

All this knowledge is a bit bewildering, to say the least, and it inevitably has its influence upon our religious conceptions. It would not be so disturbing if it were revealed only to the wise, but the young and the simple—the boys and girls in public school—are getting it and are bringing it, either innocently or with malice aforethought, into the classroom of the church school. And these young questioners are entirely unsatisfied with any attempts to dismiss the problems which this knowledge raises for religion with anything except an honest facing of the issues involved. The teacher may succeed in suppressing the questions in class, but by so doing he erects only a barrier to any further influence on his part.

As has been indicated, these facts have not been without their influence upon human thought in general and upon religion in particular. In the first place, there has come on the part of many a recognition of the inaccuracies and inadequacies of some of the older religious conceptions. Some folk have been able to adjust their thinking and continue to have a vital faith in a good and personal God. Others have reacted by attempting to "throw overboard" the whole of religion and are trying to still their hunger for God by loud protests that there is no God. Still others are piling all the furniture of their traditional thinking against the doors and windows of their intellects and are trying to be content before the fireplace in which the fire is almost smothered by the dead ashes of the past.

The discussion in this article has concerned itself with four factors in modern life which make necessary a more adequately prepared leadership for Christian education. First, the knowledge of the principles of Christian education, with an accompanying improvement in lesson materials, is far beyond common practice in church schools. Second, there are more interests pulling for the attention of children, young people, and adults than ever before. Third, we live in the most complex social order which ever existed. Fourth, knowledge of the universe and of human life has increased by leaps and bounds.

Can anyone squarely face these facts and still refuse to believe that there is a crucial need for more adequate preparation on the part of all the leaders in the church?

In an effort to assist churches in carrying out the 1931–1932 emphasis—Every Church Training Every Leader—a series of aricles, of which this is the first, has been prepared. The title of next month's article is "What Kind of Leaders Do We Need?"

Improving the Local Church Program

Through Supervisory Visitations of Field Workers

By FRANK A. LINDHORST*

AS THE purpose of supervision in the local church program of religious education is the improvement of teaching, so the purpose of territorial supervision is the improvement of the work of religious education within a given territory. The success of such an attempt at improvement will depend upon the extent to which the territorial worker and the board or committee responsible for the work have faced the total task of religious education, have discovered the actual needs of the people and churches served, have built a program that seeks to meet those needs, and have made contacts with local churches and various groups of workers of sufficient number and quality to give them guidance in the progress of their programs. Keeping the people informed of what is being accomplished with the money contributed by them for this work is a necessary and truly important factor in the success of the program.

The local church is the central unit around which and in which the program functions. One factor, therefore, of no small proportions in the successful growth of a territory is the development that takes place in these local churches. Thus the number and nature of local church visitation studies one is able to complete in a given year is vital. The nature of those visits and studies is, of course, far more important than the number.

If one stops to think, it will readily be seen that there is little possibility of a steady growth in the quality of work done in the local church unless considerable attention is given to this phase of the work. The very fact that the local church is the functioning unit for the work of religious education indicates that it must be the "point of direct attack." 'Tis true that the training of a leadership is perhaps the biggest task before the field supervisor, but it should be remembered that: (1) leadership is trained so that local churches may secure results; (2) that one is in the process of training a leadership when workers and leaders are making scientific studies of their local situations; and (3) that unless leaders trained elsewhere in such groups as summer schools and standard training classes can apply in their local churches the studies carried on there, there is some doubt as to the value of the training classes.

A second important reason for more attention being given to this phase of work lies in the fact that only as local churches are helped to grow does religious education as such show itself to be an effective means of evangelism. And third, as the local situations develop, so the work of religious education proves to be worth the cost, and thus becomes a challenge for greater giving and service.

The successful territorial supervisor will provide for the following items in his program of local church study,

1. *A survey of the situation in advance.* A brief questionnaire calling for the type of community, church, and church school, with list of materials used, plan of grading used in the school, extent of trained leadership, and the names of those who are leaders, has been used successfully.

2. *A study of their own situation by the local church workers, in advance of the visitation.* One successful method used has been what has been called the Study Questionnaire. This gets additional information for the supervisor, but is devised primarily to guide the teachers and officers of the school in a study of their own situation. It has also proved an asset in showing the local workers the inadequacy of their present procedures.

3. *The observation of the present program in action.* Although some good work has been done by some supervisors in meeting with groups without the supervisor having actually observed the school in action, yet much better work is done when he has the first-hand information which observation gives him.

4. *An analysis of the questionnaires, discussions, and observations.* How well prepared are the local workers for advance steps? What is their understanding of the fundamental principles of education and pupil growth? How well are materials adapted to the needs of those being taught? In what ways may the equipment available be more advantageously used?

5. *The determination of the steps which the local church should take.* From one to five steps should be worked out cooperatively by the local leaders and the supervisor.

6. *A plan of follow-up which will give guidance to and some assurance of continuous growth.*

7. *Sufficient number of sessions with workers either as a total group or by departmental workers' conferences and of sufficient length to think through with them at least the preliminary problems involved.*

If one recognizes the need of and follows these particular items one has at least the skeleton upon which local church improvement may proceed. Thus guidance is made possible for those workers, in whom training classes and conventions have kindled a spark of new zeal, but who have never been able to start the fire burning in the home church. Furthermore, every local center making progress becomes a demonstration center—an illustration of what can be done with the newer methods of work. And also every development in the local church is a proof of the value of such supervision—a point that must be continuously brought to the attention of our people, especially in these pioneer days of the religious education movement.

Two or three cases will help one to visualize the possibilities of results of such visitations. One small rural church reports the following advance steps growing out of such a study:

1. Kindergarten, primary, and intermediate groups now meet in a separate room for worship with much improvement in the program. (They formerly met with adults.)

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THERE WAS NO CLASS FOR TWO-YEAR-OLD MAY

My Family's Need of The Church

By

A MOTHER

DICK, AGED FOUR, WRIGGLED THROUGH THE LONG ADULT PRAYER

SIX years ago my husband, our three children, and I moved from a big, industrial city to a small college town just thirty miles distant. For many years the church had loomed large in our lives. In fact it was through our activities in a small, under-privileged church in a suburb of the big city that all the real spiritual life we had known had come to us. We had thanked God many a time that we had come really to know him when as "leaders" in that little church we were serving him. It was during that time that we had had our first dire need of him. We had cruelly lost our baby boy while in the midst of our most strenuous efforts for that little church, and, strangely to some, had found our work there more precious to us than before. It was, then, with the deepest experiences of our lives that we had come to connect the church, the healing reality of a Christ known through service in his church.

Therefore one of the first things we did after moving into the smaller town was to join the church of our denomination. We did not consider "looking around." We would work, of course. That was the real reason, we felt, for joining a church, and if the preacher happened to be excellent, the music unusually beautiful, that would be very fortunate for us.

Very soon the minister came to call. We talked of the church school. "Oh," he said in answer to my question about the children's division, "we are very fortunate there. We have women in both the beginner and primary departments who have been school teachers for years and years. They are most competent women, both of them." The subject was changed, and as he left he gave me a cordial invitation to visit the young ladies Bible class the next Sunday morning.

We went the next Sunday morning, our ten-year-old son Henry, little Dick who was four, the children's father, and I. May, who was not yet two, was left at home with the maid. I went with Henry and the superintendent, who greeted us near the door, down to the basement of the church where over a hundred young men and boys were singing lustily. Father waited in the hall with Dick.

"They have a great time down here," the superintendent told me heartily, as he led ten-year-old Henry to a seat in the front row and seated him among a group of young men of college age. "You come on up now and we'll take the little fellow into the beginner's department. You'll be all right here, won't you Henry?"

I was not so sure as I looked into Henry's bewildered face, but the best thing to do seemed to be to get away quickly. I remembered my room full of juniors in the church in the city; a little group of boys Henry's own age, leaning across a table, looking up at a young man who was showing them a picture. . . .

As the door into the beginner's department was opened we were greeted by a sweet-faced woman of middle age who wore the expression of a very settled angel. Is it extravagant to call the expression angelic which one often sees in the faces of women who have lived with and taught very little children for many years? There are those who have turned sour after so many years, then the other group, who really love children, and have developed an angelic patience.

"This must be the first grade school teacher the preacher told me of," I thought as I slipped into a chair and helped Dick dispose of his wraps. I stayed a minute to listen to this woman, who had been superintendent of this department for twenty years, tell a story. I went away glad that there was a woman of deep feeling and long experience even though she was very set and formal, even though there was an utter lack of any signs of expressional activity, even though the little box-like room with its old-fashioned organ was drab and crowded and unattractive.

The general superintendent met me as I came out into the big room. "I hear you are one of those who want to work." His laugh was indulgent as he spoke. "That

won't be hard to manage. We have a class of high school girls who have been a problem. They don't like their last teacher, and she has just about quit them. Come right over. I'll introduce you to them."

I murmured something about children, preferably *little* children, but he shook his head and said, "Well, we have been mighty fortunate in this church. Miss Mary Smith has had charge of our beginner's department for twenty years now, and Miss Sally Johnson, Miss Mary's girlhood friend, has been in the primary department as long. I'd hate to suggest to *her* that she needs help with her job. Why, I went to Sunday school to them when *I* was a child!"

"How about your junior department?" I ventured to inquire. I am afraid I was thinking of Henry.

"Oh," Mr. Superintendent said, vaguely, "Properly speaking, we don't have a junior department."

By this time I was facing a group of eager high school girls. I loved them at once, and for three years had happy experiences with them.

But what of the children? What of their experiences of worship, what of the many experiences which go to make up the whole called religious education? As for worship, the entire school excepting the junior age boys and the young men, met for "Opening Exercises" in the main Sunday school room. Dick, now a primary child, and May a very young beginner walked hand in hand, each Sunday morning, down the long aisle of this main room and sat on little chairs in the front. There they wriggled through the responsive reading from the back of the hymn book, through the singing of adult songs, and through the long adult prayer, along with the forty or more other little children. Now the beginner and primary children are taken to their own little room directly, but then there were no joyous, informal, high moments of real worship because there was never any time or place for them.

Nor was there any expressional activity—not handwork, even. I understood that the superintendents of the small children believed such things to have their time and place, but that that time and place was not in the Sunday school. Those fine women, who were powers for good in the community, were very kind, very sweet, but never did I feel that I *could* venture to offer any help in the place where I knew in my heart I could give it. I longed to do it however, many, many times.

Then it was suggested that my class of girls, young women now, become a teacher training class. I was delighted. If I could not teach children, at least I could try to teach these young women how to teach children. We were given a separate room, and we began to study the principles of teaching and the psychology of the little child. It was a long, slow process. One lesson a week, indifferently prepared, did not seem to be getting the girls very far. The Sunday school board became a little impatient. One of the most active members of the church, whose daughter was in the class, objected to the lack of Bible being taught.

"They should be having all those fine lessons which are prepared for them at such pains by Bible students," he said. "How are they going to know how to teach these lessons unless they study them themselves?"

The superintendent wondered why we were not enthusiastic about sending out substitute teachers from the class. The girls were working for credit, of course, and a certain number of cuts, only, were allowed.

Then it occurred to me that actual, supervised practice teaching was the quickest and best way. I arranged to have the girls go, in shifts, into a nearby Institution where there were a great many children, and try out the things about which we were learning. The girls began to learn about children at first hand. The work was fascinating, it was tremendously rewarding, and it grew to such proportions that it demanded more and more of my time. Young girls from other denominations were drawn into it, and began to take back into their own church schools bits of this practice teaching experience. I got to the place where I could not spend all of my Sunday morning at church and all of my Sunday afternoon at the Institution. It was unfair to my family. I found a young woman, college trained in religious education, to relieve me of the Sunday morning work. Then I gave more and more time to the practice teaching school. There are now about seventy waifs of kindergarten and primary age who are receiving the best kind of religious education which our searching and experimental efforts can give them. This is the fourth winter of that school's existence. And during that time, what about the children of my own family?

Well, four years ago when Henry was thirteen years old, he was in a class of boys taught by a high school boy very little older than he was. Dick had left the primary department and was floating about with the other junior age boys, somewhere among the intermediate and young people's departments. May . . . ? Well, the beginner's department had fallen on sad times. The fine woman who had headed it for so many years had died, and there was *no one*, they said in despair, to take charge of it. At last, they asked a fourteen year old girl to "fill out" in that room full of little children of kindergarten age. She could be supervised by the primary superintendent, they said. I longed to go in there and do what I could, but by this time I had acquired a reputation for being a sensationalist who would rather work in an Institution than in her own church, a city woman with new fangled notions, and I was never asked. The fourteen year old girl is seventeen now. She is still beginner's superintendent. I feel the greatest kindness for her, but I have felt that I could weep on two or three occasions when I have spent the morning in that beginner's room.

During the worst of this transition

Underwood & Underwood

HENRY WAS PLACED WITH A GROUP OF COLLEGE YOUNG MEN

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Studying the Local Program

By Roy A. Burkhart

AT THE request of the board of Editors of the *Journal*, the writer interviewed some of the leaders of a certain church school in Chicago concerning their method of studying and evaluating their program of religious education.

The group primarily responsible for studying the church school program is known as a Commission on Religious Education, appointed by the Board of Deacons. It is made up of the minister, the general superintendent of the church school, and eight other people who are in some way connected with general educational work. The minister explained the reason why the departmental principals were not on the Commission in these words: "We felt that the study of our program could be much more objective with folk on the Commission who were not immediately responsible for the program, excepting myself and the general superintendent. Of course we call the departmental principals in to report in detail their programs. The Commission makes a careful study of each report."

> Enterprising local church leaders often ask how they can evaluate what they are doing in order to discover ways of strengthening the program of religious education for which they are responsible. They well realize how easy it is for a leader to permit his work to become common-place; how prone he is to do the same things in the same way without improving his procedure and techniques; and how he can go on year after year without ever knowing whether the outcomes of his efforts are what they should be. There must be continuous improvement in the program or it will lose its power and allurement not only to the learner, but to the leader as well. The program can best grow and improve on the basis of objective study and evaluation.

The Commission was first appointed in the fall of 1929. The members visited the respective departments of the church school, kept careful records of their observations, and then came together for discussion. This type of visitation continued through the fall of 1929 and through the several months of 1930. In addition to the evaluation of what the members saw, the Commission made a study of the whole program of the church school. They discussed such questions as these:

1. What is the place of religious education in our church?
2. What should a program of religious education include?
3. What elements should be in such a program?
4. How should the program of religious education be determined?
5. Assuming that worship is to be one element, what meaning of worship do we want the learner to achieve?
6. How can we provide more careful supervision for all our work?
7. What kind of an objective standard can we set up which will help to evaluate our present program with a view of strengthening the points where it is weak?
8. How can our church school be made a vital part of the total program of the church?

In the consideration of some of these questions, the Commission met alone. At other times, the departmental principals were invited to share with them and several times all the teachers and officers of the school were present. There were times in the investigation when they called in experts in the field of religious education to give guidance in the determining of policy, in the creation of plans, and in the selection of program materials. Concerning this careful study on the part of the Commission, the general superintendent of the church school made this remark, "It was very helpful to the pastor and myself, to the members of the Commission, and to our teachers and officers, to face some of the underlying principles of our program. It helped us to re-define our objectives and to revise our procedures. It seemed to put new heart and new purpose into our leadership. Most of our leaders, as a result of this careful study, seem to have a greater desire to improve their program and to become better prepared for their work."

In June of 1930, the Commission asked all the departmental principals to make a careful written report of their year's work. These principals were given the following instructions for the preparation of their reports:

1. Monthly attendance in each class.
2. Courses of study used in each class, with exhibits.
3. Descriptions of departmental assembly programs with exhibits of materials.
4. Evidence that the pupils have grown in—
   (a) Appreciation of worship
   (b) Reverence for the church
   (c) Interest in the departmental program
   (d) Interest in people of other lands
   (e) Interest in needy people of the community.
5. Listing of unsolved problems.
6. Evidence that the pupils have increased interest in the program of the whole church.
7. Description of the departmental meetings of teachers held during the year, giving as far as possible the minutes of each meeting.
8. Tabulation of the average time given to worship, study, recreation, and activities by the department during the year.
9. Statement of objectives for the departmental program.

The departmental principals of the respective departments made their reports personally to the Commission at which time all the teachers of a given department were invited to attend. After the report was made the Commission members asked a number of questions. An evening was given to each department in the church school. One of the activities introduced at this meeting, in addition to hearing the report and discussing it, was the use of the "International Standards of Religious Education"* in scoring the work done in a given department. The members of

*These Standards can be secured from the denominational office, the state council office, or from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, for twenty cents each.

the Commission felt that the use of the Standard helped the leader of a given department to see the scope of an all-round program of religious education, and that such use also helped the group to evaluate the present program indicating points at which improvement should be made. In the scoring of the children's division, for example, it was discovered that the beginners' department scored 790, the primary 659, and the junior 764. After the Commission had heard reports from all of the departmental principals, then it gave considerable time to a further consideration of all reports at which time some definite recommendations were made for the program of the church school for 1930 and 1931. These recommendations were very specific. They included such things as new source material, new courses of study, changes in grading, extension of time, modification of schedules, and so on. In September 1930, at the beginning of the new church school year the Commission met two consecutive evenings with all the teachers and officers of the church school to present these recommendations for discussion and final adoption as a part of the policy for the year's work. The pastor of the church spoke as follows with respect to the results of the whole effort:

"We feel that the great deal of time given by the Commission, the departmental principals, as well as all the teachers and officers, was worth more than the effort expended. We were able to evaluate our program carefully and we have evidence at the present time that the recommendations which were made by the Commission and finally adopted by the whole group have resulted in greatly improving our program of religious education. In fact, so much interest has been created by the effort of last year that during 1930 and thus far in 1931, our leaders are looking forward to the work of the Commission in June and in September. Our departmental principals have been using the Standards as a chart and guide for their work and many of them have already made their reports. Some of the departmental principals have complete verbatim reports of some of their meetings and exhibits of materials used so that we feel sure their results this year will be much more meaningful than those of last year. The Commission has also been doing some very valuable work and we believe that in the meeting of the teachers and officers in September, there will be many recommendations which will further improve and strengthen our program."

The church that has just been described in this article is not greatly different from any other church. The reader, too, can procure copies of the Standards and set up some sample procedure whereby his leaders can score the work they are doing now with a view to seeing the strong and weak points in the present program so as to make those changes in the procedure which will, during the year to come, greatly strengthen the program. Some churches may not be in a position to have a Commission on Religious Education such as the one described above, but the teachers' and officers' meeting, which every wide-awake church school holds regularly, will provide an opportunity for a study of the present program as well as the creation of new plans and procedures.

The school of the church stands as the brightest light of our generation and instead of becoming dimmer it must increase in brilliance and power to light the way of every traveller. We must do our best that the glow of that light may reach the distant horizon.

Dr. Vieth Goes to Yale

DR. PAUL H. VIETH will leave the staff of the International Council of Religious Education on September 1st, 1931, to become Associate Professor of Religious Education in the Divinity School of Yale University.

Dr. Vieth came on the staff of the International Council in June, 1925, as Director of Research, immediately following the completion of work for his Doctor's degree at Yale. He was later promoted to the position of Superintendent of Educational Administration and Director of Research. In this position he has exerted a strong influence in shaping the educational policies of the Council, both on the staff and through the Educational Commission and its committees.

Dr. Vieth's contributions have been particularly valuable in placing the Bureau of Research and Service of the International Council on an effective working basis; in the preparation and issuance of the International Standards in Religious Education; in developing the principles and objectives underlying the curriculum of religious education and in the issuance of the *Curriculum Guide;* and as Chairman of the Board of Editors of the *International Journal of Religious Education.*

Dr. Vieth has received many offers from leading universities. He spent five months during this year on a leave of absence at Duke University, and was asked to remain, but decided to continue on the International Council staff. Then came an offer from Dean Weigle inviting him to accept a position on the faculty of his Alma Mater, and after weeks of serious consideration he decided to accept.

In his letter of resignation Dr. Vieth states, "This has been a very difficult decision for me to make. The work of the International Council has for the past six years been my very life, and many of the things which are being done seem like a part of me. Somehow, since I have been considering leaving my work, the International Council has looked bigger and more important to me than ever before. It is not without a good deal of pain that I break my connections with it. I have an ambition to become the most active non-employed worker in the International Council, and shall appreciate any opportunity to be of genuine service to this cause within the limits of my time and ability."

The highest regards and heartiest good wishes of the General Secretary and staff go with Dr. Vieth in his new position, where we are confident he will continue to render a distinctive service to the cause of Christian education. The work which he has done so well will be alloted for the present, because of economic conditions, to other members of the International Council staff, who will carry on with a determination that the high standard of efficiency that has been set shall not be lowered.

There is still time to plan for the observance of Religious Education Week. The pamphlet, SUGGESTIONS FOR THE OBSERVANCE OF RELIGIOUS EDUCATION WEEK *may be secured for ten cents.*

Courtesy, Pan American Union

MUNICIPAL THEATER, RIO DE JANEIRO, WHERE SESSIONS OF THE WORLD'S SUNDAY SCHOOL CONVENTION WILL BE HELD

Rio de Janeiro, Brazil's City of Lure

Prepared by the National Geographic Society

RIO DE JANEIRO, city of lure, terraces up from a glorious bay—mountain encircled, isle bejeweled. From the shore, where parks and smooth boulevards are fast crowding out the old Rio of narrow streets, rise forested hills on whose slopes the lovelier portion of the city lies.

Place your hands on the table, fingers spread, wrists upraised, the weight resting on the fingertips. Each finger represents one of Rio's hills; each space between, a canyon up which the city climbs.

Many of the new homes in Brazil's capital cling to the hillside below the streets, and are entered from the roof. Other cliff dwellings are perched high above the thoroughfare and are reached by a long flight of steps or by elevator on an inclined plane. Some bear the name of the lady of the manor over the front door—"Villa Rosita," "Villa Lucia"—and the dark-eyed lady herself is often seen leaning from the window.

Spain is the land of paintings; Portugal, of gardens. In Brazil many things Portuguese have persisted beside the mother tongue. Colorful indeed are the gardens of Rio.

There are old walled gardens surrounding houses built in the days of the empire. These houses usually stand at the head of a canyon, or on the crest of a hill. They are dignified one-story buildings with large rooms, high ceilings, and many windows. Their vivid color is what the Brazilians call "Portuguese blue," crowned by the reddish brown of weather-beaten tiles.

In the gardens of these homes tower royal palms, great jaqueira trees heavy with fruit, wide-spreading mangos, and South Brazilian Parana pines with straight betasseled branches. These noble trees, foreign to Rio's hills, tell us that the gardens were planted back in the first Dom Pedro's day, or perhaps in the time of his father, Dom João the Sixth.

In 1808 Portuguese royalty fled from Napoleonic despotism in Europe to set up its court in Brazil, and the following year the prince regent, afterward Dom João VI, imported the royal palm of the Antilles and planted it in the botanical gardens of Rio. Here the original palm still stands.

"Our Mother Palm was sick some years ago," the visitor is told, "and we were greatly alarmed lest she should die. From this single specimen have come all the wonderful palms which beautify our parks and avenues. We treated our royal patient with care, gave her a medicinal bath, and she recovered."

On the railing surrounding the palm is a plaque with this inscription:

"Oreodoxa Oleracea
Planted by Dom João VI.
The Palm Mother
Those of her species are
cultivated in the country."

Near the palm is a bust of Dom João, whose forethought and love of gardens greatly enriched the flora of Brazil. During his reign, valuable Asiatic trees, such as the mango, jaqueira, breadfruit, and tamarind, and many of the Old World flowering trees which glorify Rio's hills, then came to Brazil through Portugal's far-flung colonies in Asia and Africa; or were brought from Cayenne, in French Guiana, then known as the Isle of France, where the

French maintained a botanical garden from a very early period.

In the old gardens are other marks of bygone days besides the venerable trees. Here and there is a wall faced with blue and white Dutch tiles, which found their way to Brazil when Holland invaded its northern coast, in the seventeenth century. On some of the tall gateposts stand big blue or yellow porcelain ornaments in the form of pineapples, imported from Portugal one hundred or more years ago. "They bring good luck to the household," say the older natives.

Color runs riot. The purple bougainvillea here grows to be a tree; the flaming poinsettia becomes a giant bush. There is the glowing coral vine; the hibiscus in red and in rose; the violet and lavender manaca. Brilliant variegated crotons border the paths. Most conspicuous are the gorgeous flowering trees, such as the native cassia, or "golden shower," whose yellow clusters resemble the wistaria; the West Indian salmon and red frangipani of fragrant memory; and the flamboyant, or royal poinciana of Madagascar, the joy of the garden.

From the air you see Rio not as one big city unit, like Chicago, but broken into kaleidoscopic parts that are tucked into valleys, set on points of land, spread in the graceful bends of beautiful blue bays, or clinging like Tibetan monasteries to steep, wooded hills. And boldly, split straight through the immense, opulent city, runs the famous Avenida Rio Branco. It is Rio's main artery now. Few other cities on earth would have equal municipal courage to let engineers do what Rio let them do.

"You need a long, fine, wide avenue right through your crowded city," the planners said. Rio answered "O. K." and they tore down hundreds of buildings, and now here is Rio Branco, a new Fifth Avenue, a Champs Elysees. Still feeling its growing pains, Rio is dynamiting rocky hills away to make building lots or extend boulevards, or washing away giant clay banks with hydraulic streams, as in Seattle boom days.

Courtesy, Pan American Union

BOTANICAL GARDENS, RIO DE JANEIRO

Scenically, architecturally, Rio startles you with its theatrical character. From a hotel window the sky line looks like a string of fantastic palaces at some world fair. And the long waterfront is unique. No dirty docks, smelly warehouses, ramshackle wharf cafes, and sailors' boarding houses. Instead, you ride from the dignified American Embassy at one end of a glittering bay-front boulevard around to a race-course at the other, with club buildings graceful as ancient temples in Egypt.

Like a colossal firefly an illuminated aerial tram car crawls up its cable, carrying sightseers to view glittering Rio at night, from the peak of Sugar Loaf Mountain. High up along the top of an old Romanlike aqueduct, which brought city water in Portuguese days, a street car line now rumbles, and hordes of democratic Brazilians ride the street cars for the sheer pleasure of seeing their home town. Highways, smooth and hard, wind into surrounding hills, to give breath-taking views of the far-flung city and its majestic island-studded bay. Atop one peak is risen a heroic stone figure of Christ, with arms outstretched over Rio.

Paris, New York, San Francisco, all blend here. Tree-shaded boulevard cafes; long files of Fifth Avenue-style busses and a ferry to Nichteroy across the bay, of the same form that ferries you from Market Street over to Oakland; aristocratic homes, as on old Nob Hill; infinite coffee shops, for coffee is more popular here than spirits; and more French spoken, around hotels, theaters, and intellectual centers, than the average American hears even in Paris.

Above all, the Brazilian himself. A new race, in a way; at least a new racial mixture, descended from Indians and those who migrated here. More than half of Brazil's population, and practically all its city dwellers, are of this racial amalgamation, and the moderns are proud to be called "Brazileiros." It is a social error to call them Portuguese. Football is their fetish. Before the sumptuous buildings of big dailies crowds block traffic to read the football scores. Football is above politics, horse races, news from Europe—even above the coffee quotations.

Rio, as you see it now, is a new town. Quaint old sections remain, however, remindful of Portuguese days. There is Rua Ouvidor which, like many other narrow streets, is closed to all vehicular traffic. It is a favorite promenade, "where you're sure to meet whoever you're looking for." Medieval streets remain, too, with old-fashioned names, such as "Pull the Teeth Plaza," where aged men peddle live chickens in panniers borne by belled mules or in cages suspended from shoulder poles.

But the conspicuous phase of Rio, especially when you approach it via the small, backward coast-towns from the Amazon delta southward, is its bright, spotless newness. Vast fortunes, in recent years, have come from real estate, for Rio now houses 1,500,000 inhabitants. Skyscrapers rise, to challenge the hills and plague the souls of artistic conservatives. One finds the American Commercial Attaché

(Continued on page 21)

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(Continued on page 21)

Changing the Lights

By Annie Sills Brooks *

THE junior superintendent had a guest for the night, a guest who was also superintendent of a junior department in another town. As they sat before a cozy fire their talk naturally drifted to their work in which each was deeply interested.

"Do you understand what is meant by all this talk and writing about a life-centered curriculum?" asked the Guest. "I am rather hazy as to just what it means."

"Of course I do not understand all about it by any means," laughed the Superintendent, "but it seems to me it really just means this—that for years we have been teaching children Bible passages, hymns, catechisms, and so forth without any thought as to how these things could have any bearing upon the child's daily life. We thought only of storing his mind with useful information which would some day, when he grew older, help him to become a Christian. Now in the light of the new educational methods and the increased knowledge of child psychology religious educators have realized that this is the wrong approach for teaching the most important thing in life—religion. Now they say we should begin with the child's own experience and so relate that experience to a vital, practical religion, that the whole of life will be a continuous growth in Christian living."

"How do you find out the life experiences of the pupil?" inquired the Guest.

"I am sure I do not know much about that either, but I will give you an illustration which has helped me. Once I heard Dr. Campbell Morgan preach in a theater. The foot lights had been turned on and the other lights dimmed. When he rose to speak he asked that the foot lights be turned out and some of the lights in the audience turned on, saying, 'My notes are out there,' waving his hand toward the audience. Since I have been trying to work with juniors I have thought many times of these words. It seems to me we have had the strong lights on the materials, and the lights dim over the pupils. I dare say almost every Sunday something happens in our groups which would open to us a life-centered approach."

"Can you illustrate what you mean?" asked the Guest. "It still seems very vague."

Perhaps the illustrations I give may not help with your group, but they will at least show you what I mean. For instance, when our group first began planning to send a Treasure Chest to the Philippines we talked together about the people who lived in the Islands. During the discussion one boy spoke in a very unkind way about the Negroes living among us. How could we hope to develop a Christian attitude toward the inhabitants of the Philippines when such an unchristian attitude existed toward another race with whom we were daily associated? So we set out upon a voyage of discovery to find the contributions the Negroes were making to the life of our community, and some of the fine things accomplished by members of the Negro race. We have here in our city a Negro woman with a glorious voice. She had just returned from a long study abroad. The boys and girls had not heard her sing, but many of them knew about her. We talked about her and her work and the group decided that they would like to have her come and sing for them. The superintendent promised to ask her and on the last Sunday of their voyage of discovery she did come and sing a solo which we all enjoyed. Somehow I felt sure when that Sunday was past that more than one boy and girl had at least begun to develop a different attitude toward those of the other race." †

"That was interesting, but such an occasion would not come every week," said the Guest, still unconvinced.

"Of course not, but that one experience carried through several Sundays, and I suspect that if we developed our powers of observation as Miss Slattery urges in her book, *You Can Learn To Teach*, we would discover similar situations much more often than we suspect. Another time, a mother came asking for help in meeting a situation with a group of sixth grade boys who had fallen into the use of profanity. By the way, if we could secure closer cooperation with the mothers I am convinced there would always be life experiences waiting to be used. Anyway, it took a long time to prepare to meet that situation. It was a serious one and it seemed to me a certain type of story would help, and since such a story could not be found one had to be written. The group had been studying Old Testament history and so the story dealt with the wearing of phylacteries as an outward sign that one was keeping the laws of Jehovah. From that the story brought out that joining the church was not all of being a Christian, but keeping the laws of God in our hearts."

"But I couldn't ever write a story," interrupted the Guest.

"Did you ever try?" the Superintendent came back.

"N-o-o, but I know I couldn't," was the answer.

"You never know what you can do until you try. There was a time when I said the same thing, but necessity is the mother of stories as well as invention. When I can't find one to suit and the need seems great, I try my hand. They are not finished literary productions I assure you, but sometimes they do bear fruit. Try it, you'll find it wakes up your own mind as well as helps to meet a situation."

† Detailed report of the work in *The Pilgrim Elementary Magazine* for May, 1931.

Methodist Prints

PUPILS ARE TEACHERS' BEST "NOTES"

*Durham, North Carolina.

"Perhaps I shall," said the Guest, getting interested in spite of herself. "I have in mind now a situation to meet which I have hunted for weeks for a story. Yes, I shall go home and try it."

"Do, and let me know how you come out. There was another time when I had to make a story. We had a box into which we were putting money each Sunday for our orphanage. It was to be money we made, or saved by doing without something. One Sunday an imitation coin was dropped into the box. That was a situation which we felt could not be ignored, and it needed a story which couldn't be found, so I tried again. This time the story told of a lady of olden times who had given an imitation jewel when the king asked for help in feeding the hungry in a section of his kingdom where there was a famine. The lady was very unhappy and finally went to investigate conditions for herself and found them even worse than the king had described them. She went back, confessed what she had done and gave her best, which led to others giving their best also. At the close of the service a boy came up and claimed the imitation coin, and nine months later when each child was asked to write down the name of the story he liked best during the year he chose that story as his favorite for the year."

"Even granting we could find right in the group all the life experiences needed for teaching Christian living it would be rather haphazard, wouldn't it? And what would become of the published lesson materials which we are supposed to be teaching? And the Bible, which is after all the foundation of religious education?" inquired the Guest. "Would the life-centered teaching do away with lesson materials?"

"Indeed no. It often times only gives us a new and better approach to lesson materials, and we will be constantly turning to the Bible for help in solving problems. For instance, when the sixth grade was studying "Jesus and His Helpers," an article from the Superintendent of Public Welfare appeared in the paper one Sunday morning telling of the pitiful conditions of many people who were out of jobs and desperately needy. That article was taken to church school, read and discussed. It led to a desire to know more of conditions and to help. A committee was appointed to visit the Welfare office, which they did, coming back the next week and reporting to the group. Some boys and girls really made sacrifices to make or save money to add to the fund and the committee carried the gift to the office. Can you think of a better way of learning to be helpers of Jesus?

"In another lesson course a story was left unfinished and the pupil asked to complete it in his own way. The story dealt with a boy who played on a ball team, but refused to keep the training rules. When discovered, he went home saying he would not play any more. Here the story was left. I remember one boy finished his something after this fashion; 'John went home and told his father what had happened and that he had refused to play any more if he had to keep those silly rules. His father said, "John, you have been wanting a bicycle for a long time. If you will go back, keep the rules and play on the team I'll give you a bicycle." The next day John went back and said he would play.' This story and others which were handed in gave a wonderful opportunity for the teacher to find out what the boys and girls were thinking about fair play, keeping rules, and doing right for rights sake, or doing right

(Continued on page 48)

New Director of D. V. B. S. Association

MR. PAUL D. EDDY has been elected Executive Director of the International Association of Daily Vacation Bible Schools. His office will be at 804 Pershing Square Building, New York City, but he will work in close cooperation with the International Council staff and will spend considerable time at the Chicago headquarters of the International Council of Religious Education.

Mr. Eddy was born in Montgomery, Alabama. His parents soon after moved to Texas, and he lived in the south until he was twenty years old, when he came north. He is a graduate of the University of Pennsylvania, from which he later received the M. A. degree. He also was graduated from Crozer Theological Seminary, from which he received the B. D. degree. He has done considerable graduate work at the University of Pennsylvania toward his doctor's degree.

Mr. Eddy was for five years Associate General Director of the Christian Association of the University of Pennsylvania, and was responsible for its business and financial affairs. He also served as Minister of Religious Education at the First Methodist Episcopal Church, Germantown, Pennsylvania. He was a successful pastor of the Parkside Methodist Episcopal Church of Chester, Pennsylvania, where he conducted vacation and weekday church schools that attracted favorable attention. He served for one year as pastor of Central Student Church in Manila, but was obliged to return from the Philippines the latter part of 1930 on account of Mrs. Eddy's health. Since his return to the United States he has been engaged as a special staff member of the Board of Foreign Missions of the Methodist Episcopal Church.

Mr. Eddy is thirty-six years of age, is married and has one child, a son six years old. Mrs. Eddy is a graduate of the Maryland State Normal School at Frostburg, and holds a Bachelor's degree in dramatics from the National School, Philadelphia.

A very cordial and hearty welcome is extended to Mr. Eddy as he takes up his new work.

Rio de Janeiro, Brazil's City of Lure

(Continued from page 19)

in a twenty-two-story building, put up by one of Rio's seventeen dailies. From the window you see the bay, with big ships from everywhere, seaplanes coming and going, and many war craft of the Brazilian fleet, whose personnel is trained by a Yankee naval mission of thirty-two officers and men, who give their dash of color to the local American colony.

What a bay, at sunset! Serrated blue hills sawing into golden skies; boats etched against white beaches. Shadowy ripples sweeping the gun-protected steamer lanes between fortified hills; then endless arc lamps bursting into blaze, making Rio as gorgeous by night as by day. If it stood on the beaten travel trail around the world, what tourist hordes would swamp it! But trade, not tourists, make it great. It is the capital and chief city of a nation that embraces nearly half of all South America—both in area and population.

Service of Installation and Consecration

For Church School Teachers and Officers

THIS service is planned to include the entire church membership and lay leaders in the church. It is based on the principle that the effectiveness of the program of Christian education depends not alone upon the work of those specifically known as church school teachers and officers, but also upon the work of all persons in the church—whether janitors or trustees—and the atmosphere which they help to create.

The groups of church officers for whom parts are prepared are not common to all churches. For instance, in some churches there are deacons and elders. In other churches there are vestrymen. In yet others, stewards. Each official group should be included. Moreover, it will be well to include such persons as the officers of the women's society, the young people's society, and the men's club. It will not be difficult for the pastor to prepare the paragraphs for those groups not included in this service.

Order of Service

ORGAN PRELUDE: "Sonata V," Mendelssohn.

PROCESSIONAL HYMN: "Holy, holy, holy."

(The processional should include church school teachers and officers, members of the choir, all church officers in their appropriate groups, janitors, the parents of pupils in the church school, and the pastor. The members of the choir should lead. The church school teachers and officers should be next to the last, and the pastor last. Pews should be reserved for all persons participating in the processional.)

CALL TO WORSHIP:

The Pastor: Exalt the Lord our God,
And worship at his holy hill;
For the Lord our God is holy.

The Response: I will give thanks unto thee.
I will pay my vows unto the Lord.
I will meditate on thy precepts.
I will observe thy statutes.

THE LORD'S PRAYER

ANTHEM

OFFERTORY: "Offertory A," Guilmant

SCRIPTURE READING (*appropriate to the sermon*)

SERMON

HYMN: "O Master, Let Me Walk With Thee."

SERVICE OF INSTALLATION AND CONSECRATION:

Pastor: The responsibility of guiding the growth of Christian personality belongs to the church of Jesus Christ. Whether it wills it or not, the church is constantly influencing the lives of children, young people, and adults. The fact that it is a church does not make certain that its influence will always be for the best. The influence which it exerts depends upon the attitude and conduct of those who do its work and sit in its pews.

As pastor of this church, I declare it to be my purpose to do my best to live after the spirit of Jesus in all my relationships in this church and in this community. With a determination to stand always for the uncompromising right, as God gives me to see the right, I shall strive ever to be gracious and courteous, and to listen with a fair and open mind to points of view which differ from mine. It shall be my purpose constantly to improve in my own ability to serve in the program of Christian education, and to be particularly helpful to those to whom are given specific tasks of teaching. I believe in the method of Christian education as a means of leading people into fuller and more abundant lives in Kingdom enterprise, and shall give our program of Christian education my fullest support.

Parents (*standing*): We, the parents of children in this church, recognize that the primary responsibility for helping our children grow in Christlikeness rests with us. We, therefore, without reserve, rededicate ourselves to the faithful fulfillment of that responsibility, and pledge ourselves to the constant improvement of our ability to be parents. To the teachers and officers of our church school, and to all other leaders in our church, we look for assistance in this task for which we feel inadequate, and we promise to give them our fullest support and agree at all times to do everything in our power to help them help us.

Deacons (*standing*): We, the deacons of this church, realize that what we do will have a profound influence upon the atmosphere of this church. We know that Jesus did not withdraw from the world to live a life of peace and comfort, but that he lived in the world. As we share in planning the program of this church, and attempt to minister to its spiritual welfare, we shall do all in our power so to live as to radiate the spirit of Jesus in the presence of failure or success. We shall be particularly concerned that the younger members of our fellowship shall have the best conditions possible for their Christian nurture, and we shall gladly sacrifice our more personal interests to that end.

Trustees (*standing*): We, the trustees of this church, are aware of the sacredness of the charge which has been committed to our care. We know that the type of influence which our church exerts depends largely upon how we serve. Therefore, we pledge ourselves anew to look upon the financial obligations of the church as moral obligations. It shall be our purpose to carry out financial policies with absolute integrity, and for the welfare of all whom the church undertakes to serve. We shall give especial attention to the needs of our church school, and shall support its program to the fullest possible extent. And at all times we shall seek to improve our ability to serve in the capacity to which we have been elected.

Choir (*standing*): We, the members of the choir, know that good music is of great importance in creating an atmosphere of worship. It shall be our purpose to give of our best, in the spirit of humility, to the music of our church. We shall seek, not to glorify ourselves, but to help everyone, young and old, to come into closer fellowship with God. To this end we shall prepare ourselves with the greatest care, and shall strive to enter fully into the spirit of worship in all parts of the services in which we share. And at all times we shall attempt to utilize every available means to improve our skills and increase our effectiveness.

Sexton (*standing*): As sexton of this church, I understand that this is a house of God, and that the purpose of this building is to serve the total program of the church. It shall be my purpose to keep every part of the building clean and comfortable and in readiness for its appropriate use. I shall seek to be helpful to the limit of my time and strength, and shall give particular attention to the needs of the church school. Wherever possible I shall improve my skill in fulfilling my tasks.

(The church school teachers ond officers, and the committee on religious education will rise and move to the front of the church. Such officers as the director of religious education, the general superintendent, and the members of the committee on religious education, shall take their places in the chancel or on the platform. The departmental superintendents and other officers shall take their places on the steps of the chancel or platform. The others shall stand in front of the chancel or platform.)

Church School Teachers and Officers: To each of us, the officers and teachers of our church school, has been committed a responsibility which makes large demands upon our time, our energy, and our skill. We cannot but feel humble as we think of what it means. As we stand in this place of worship, we pledge ourselves to do all within our power to teach as Jesus taught. We shall be faithful in all things, both small and large, in regularity and punctuality of attendance, in preparation for each meeting with our pupils, in cooperation with our fellow-workers. And because we recognize our inadequacy for our tasks, we shall, for the sake of our pupils, take advantage of every opportunity to learn better how to fulfil our responsibilities.

Minister (*All members of the congregation will rise*): Do you, the members of this church, accept these people who stand before you as the teachers and officers of your church school?

Members: We do.

(The officers of the church will form a semi-circle in the front of the church, facing the teachers and officers. This can quickly be done if those sitting toward the rear will step into the aisles and move forward. Those sitting in the front pews may simply stand where they are or may step in front of the pews if there is room. Proper instructions should be given in advance.)

PRAYER OF CONSECRATION BY THE PASTOR

HYMN: "Lord Speak to Me That I May Speak"

BENEDICTION

ORGAN POSTLUDE: "Grand Chorus," DuBois

Peaceful Defense

A Discussion Outline

WE ARE facing a situation of strain and fear in international relationships which constitutes a serious menace to world peace. The occasion is being used by professional militarists to create sentiment for ever-larger armaments on the discredited and misleading assumption that armaments promise national security. Multitudes of loyal American citizens, including hosts of devoted and courageous Christian leaders, disillusioned by the unfulfilled promises of those who led us into the last war, are insisting that our nation lead the other nations now in discovering a more reliable means of national security than the war system has proved.

The professional militarist who in misguided sincerity desires to see the war system continued and expanded, and the private citizen interested in a means of international relationships adapted to the modern world, agree upon one thing: that the development of the aeroplane and of death-dealing gas and disease-germ bombs means that another major war probably involves the depopulation of whole areas and the collapse of civilization itself. The militarists, through an unprecedented barrage of propaganda,* seem determined to beguile our social order into a suicide pact. The citizen who insists upon his American right to do some thinking for himself, and abide conscientiously by his Christian conviction of the universal Fatherhood of God and the universal brotherhood of man, is increasingly resentful of the control being exerted in education, government, the film, and the press on the part of this sinister militarism. It is obviously the duty of leaders of adult Christian education to assist men and women to do some clear and cool thinking on this matter.

Our nation has entered into a solemn covenant with the other nations of the world to the effect that "the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means." This General Pact for the Renunciation of War is, in the words of President Hoover, now "the supreme law of the land." In spite of bitter and powerful opposition from the militarists this pact was ratified by our government in response to the unmistakable demands of the great rank and file of our citizenry. The war system has been outlawed. Those who conscientiously object to participating in war and those who seek by propaganda and lobbying to continue and strengthen this outgrown and outlawed system have both been placed in a radically new light with respect to the loyalty and patriotism of their respective positions.

To make the Peace Pact effective and actually begin the dismantling of the outlawed war system, a World Disarmament Conference will meet in Geneva, Switzerland, beginning February 2, 1932. The success of this conference is the only apparent guarantee of national security during the coming years. The attitude and leadership of our own United States' delegates in this conference will largely determine the success or failure of the conference.

Those who long for permanent security for our nation and our sister nations in their increasing interdependence, through an international peace system, have both the right and duty to bring their influence to bear upon our President and his representatives to the end that the United States may lead rather than obstruct the development of permanent peace through this Disarmament Conference. Certainly the church through its adult education program should inspire and guide its men and women to take an active and intelligent part in this grave issue. If the conference fails no one of us can escape the disastrous consequences of such a victory for the mad god Mars. Not only upon the basis of sound Christian principles, but also on that of self-interest, every Christian should be actively and aggressively exerting his or her influence in shaping the American policy toward drastic disarmament.

In the face of this emergency situation, the Committee on Religious Education of Adults of the International Council requested the Board of Editors of the *Journal* to provide some guidance material for adult groups wishing to study and discuss the issues involved in the conflict between militarists and peace-loving citizens. These discussion outlines will be continued in the two following issues of the *Journal*.

Can National Security Be Insured by Military Preparedness?

1. The Verdict of History

a. For study and discussion:

(1) What illustrations may be found in history of nations which have achieved permanent peace and national security by ever-increasing armaments?

(2) What illustrations does history give of nations which have built up heavy armaments in the interests of security only to be plunged into war?

(3) Has the security of Denmark evidently been endangered by the abolition of her army and navy?

(4) What evidence did the late war give for or against the proposition that armaments insure peace and security?

(5) Did the late war, fought by the Allies to a successful conclusion, bring permanent peace and a guarantee of national security to any of the contending nations?

(6) What good and what harm did the United States do by entering the late war?

b. References:

Boeckel, Florence Brewer, *The Turn Toward Peace*, pp. 115-137.
Page, Kirby, *National Defense*, Chapters III, IV, V, VII, VIII, XIV; Abridged edition pp. 13-34, 41-51.

2. The Fallacy of Militarism in the Modern World

a. For study and discussion:

(1) If one nation could conquer another in the modern world, what permanent advantage could the conqueror gain which could not have been secured by peaceful means, in view of our economic interdependence?

(2) What disadvantages has Germany suffered as a result of the enforced limitations of her armaments by terms of the Treaty of Versailles? What permanent advantages have the Allies won?

(3) Which of the nations engaged in the late war could not justify their participation as an act of self defense?

(4) Would the United States be more in danger of invasion by a foreign foe if all national armies and navies were to be replaced by one modest international police force?

(5) Is it our army and navy which now prevent some conquering nation from invading our country? How long is it since our army was actually needed to repel an invading foreign army?

(6) In view of the destructiveness of modern warfare to all participants, can any nation gain enough from war to justify it?

(7) Are intelligent people justified in heeding leaders in each nation who urge increased armament for the sole reason that other nations are increasing their armaments?

* For evidence write the National Council for the Prevention of War, 532 Seventeenth St., N. W., Washington, D. C., requesting a leaflet by Frederick J. Libby, "War Propaganda by Land, Sea, and Air."

(8) Which would likely endanger a nation more: to excel all other nations in the armament race, or to excel all others in rapidity of disarmament?

b. References:

Boeckel, Florence Brewer, *The Turn Toward Peace.* Part One, pp. 81-88.

Page, Kirby, *National Defense,* Chapter I, Part II; Abridged edition, Chapter II.

3. The Destructiveness of Future Warfare.

a. For study and discussion:

(1) Why will any future war likely be far more destructive than was the late war?

(2) In view of the fact that international treaties had forbidden the use of poison gas previous to the late war, and that since the war great progress has been made in the invention of still more destructive gases, what prospects are there for making future wars more "humane" and "civilized," by regulations?

b. References:

Boeckel, Florence Brewer, *The Turn Toward Peace,* pp. 19-36.

Tradken, Elvira K., *Chemical Warfare—Its Possibilities and Probabilities.*

Page, Kirby, *National Defense,* Chapter X.

4. Present Perils to World Peace

a. For study and discussion:

(1) Is the protection of private business ventures abroad, undertaken for personal profit, justification for the use of military force by our government?

(2) Is world peace insured or endangered by military establishments?

(3) Is the "protection" afforded by high tariffs worth the international enmity which it breeds?

(4) Does the United States today constitute a menace to world peace?

b. References:

Boeckel, Florence Brewer, *The Turn Toward Peace,* Part III.

Page, Kirby, *National Defense,* Part III; Abridged edition, Part II.

Note.—Classes or groups undertaking this study should secure copies of *The Turn Toward Peace,* by Boeckel, from the National Council for the Prevention of War, 532 Seventeenth St., N. W., Washington, D. C. Price: paper, 60 cents; cloth, $1.00. *National Defense,* by Page, should be secured from Eddy and Page, 347 Madison Ave., New York City. Price $3.00. An abridged edition may be secured for 15 cents. Fifty copies of the abridged edition for general class use and one copy of the regular edition may be had in combination for $5.00 postpaid. The pamphlet edition may be sold to individuals for more than enough to cover the total.

Does This Give You an Idea?

THE following statements are taken from a letter which has been received from Rev. C. E. Hayward, Ashfield, Massachusetts, pastor of a rural church:

"My belief is that the home is the place to begin religious educational training and that there is no substitute. I prize the church school, the weekday church school, the vacation church school, and any and all other attempts to reach the people with religious education, but I doubt very much if any or all of them can ever be made to take the place of the home.

"This then is the ground of my contention and the basis of my experiments. There is no teacher like the parent, no place like the home, no time like every day. We have thought and talked so much about religious education as a church school function that we have forgotten that it is even more a home function.

"Carrying out this idea, we have with a good deal of success adopted and expanded the church school home department method. At first we put in the home the home department quarterlies and ask that they be used faithfully. As the way opens we ask the parents to buy a book like *The Mother Teacher of Religion,* by Anna Freelove Betts, as a guide in the religious training of children in the family. We believe that this is an approach toward the ideal in religious education and we find that it meets with the satisfaction of the parents."

The Workers' Conference

A plan for Using the September Journal as a Basis for the Program of the Workers' Conference.

THIS issue of the *Journal* was planned with the workers' conference in the local church very definitely in mind. At this time of year, every group of church school leaders needs to give careful thought and study to the program of Christian education and make definite plans for the years' work. Because of the large variation in local situations, as well as types of schools served by the *Journal,* it is impossible to provide specific suggestions for the year's work; but in an attempt to help workers *study* and *plan* their own programs, this issue has been prepared.

Doubtless, department principals will want some time with their teachers to discuss department plans. The suggestions given here are for the meeting of the entire group of teachers and officers.

Well in advance of the meeting, ask each department principal to prepare a written report of the past years' work. They should know that these are to be presented to the entire group.

The Conference

1. *Devotional Period*

Have someone give a brief inspirational talk on some such theme as, "Our Religious Educational Task," or "Making Experience Christian."

Gregg, "Experience May Become Christian," page 8
Shackford, "Giving New Direction to New Power," page 9
Knapp, "The Task of Leaders Today," page 11

2. *What Is Our School Actually Doing?*

Here have the reports from the department principals with a short summarization by the director, general superintendent, or pastor.

3. *How Can We Best Discover Our Real Needs?*

Have someone report some ways in which other churches study their programs.

Burkhart, "Studying the Local Program," page 16
Lindhorst, "Improving the Local Church Program," page 13

4. *How Can We Make Our Program More Effective in the Church and Community?*

(a) Acquaint people with program

Observance of Religious Education Week, September 27—October 4

(Helpful suggestions may be found in the pamphlet, *Religious Education Week* which may be secured from your state or denominational office or the International Council. Price 10 cents.)

Production of play, by Dorothy Clarke Wilson, "These Things Shall Be," page 28

Public installation and consecration of teachers and officers

Service of Installation and Consecration, page 22

(b) Emphasize improvement of leadership

Knapp, "The Task of Leaders Today," page 11

(c) Study community needs and possible leadership ability not being utilized

"My Family's Need of the Church," page 14

(d) Seriously attempt to make class teaching more vital

Brooks, "Changing the Lights," page 20
"Peaceful Defense," page 23

5. *What Shall Be Our Forward Steps for the Year's Work*

Decide upon a few specific plans on which the entire group can concentrate.

High School Youth Come A-Wishing

By Bernard Coggan*

"I WISH I had an automobile" said a fourteen-year-old lad as a group visited informally before starting to see "The Wishing Cloak." "Aw, how would you buy gas?" inquired a clever little lad of eleven, adding rather decisively "I'll take a thousand dollars." "But what would you do with that?" inquired the third and as the former shrugged his shoulders in quandary, the fourth struck in, "Well, I'd put it in the bank." "Give me the bus" said the fifth and soon they were taking sides, one a bag of money and another a car, until the freckled-faced, red-haired lad of twelve said rather conclusively "Well, if I had but one wish to make, I'd wish for happiness."

Youth Conferences Try Wishing

Adult leaders had an idea for county youth conferences. Consequently, young people were encouraged to work their imaginations towards ideals and aspirations, each making one unsigned wish. Sometimes while they are wishing, their thoughts are directed to failures in life because of physical, spiritual, intellectual, or social handicaps. This has been tried both in junior and senior high school groups and with few exceptions has met a sincere response. It is easy to discover the wishes which have come from situations involving race prejudice, family troubles, traditional religions, community recreational problems, physical handicaps, and church difficulties. It is not difficult to separate the wishes of younger boys and girls from the older ones.

For example—wishes among the younger lads were for material things such as, a rifle, a bicycle, a car, or great riches. The wanderlust period was reflected by a desire to go to Chicago or California. One lad was anxious that his father not beat him up each Monday night and another was hoping that the time might come when every boy and girl would be treated equally in the community (this last in an audience of mixed races).

Several youths of one village wished for a recreational hall where they could have basket-ball games and supervised parties. In the same village several others wished that the two Protestant churches might unite so that the young people could worship, study, and have good times together. (Youth brings a new day in community cooperation.)

A remarkable challenge comes to the leader when such wishes as the following appear: "I wish to be a teacher of the gospel," "a minister," "a missionary," "a nurse," "a teacher in the gymnasium," "a public school teacher, so that I might help boys and girls to live right." "I wish to go to Europe to study music so I may use it in Christian work." "I wish for a thousand dollars—I'd give $100 to our church." "I wish I had money enough to build churches and schools in Michigan where they are needed."

Individual Character Studies

One lad wished he could eat supper at once, while another wished he didn't have to make a wish, and the third wished he had ten wishes to make—how like life! Health and education were the most common. Thus far no young person has become altruistic enough to wish only for the health of someone else, though many times they are anxious to be the means of making others happy.

Occasionally more intimate wishes occur: "I wish to be pure enough to be called 'mother.'" (What lad would not respect such a sacred wish, and who knows which girl made the wish?) "I wish to be the mother of two children" (a perfectly normal aspiration for a developing girl and an opportunity for idealizing parenthood.) "I wish to be a good wife" (this girl wrote in as if by an after thought —"and obedient"). Another was anxious to renew friendship with her sweetheart, and one said she wanted to be "a homekeeper in the happiest home to be found."

Self respect and the desire to win the love and respect of others dominate the secret wish of many. This is a powerful pull for right living. One said boldly he wanted to be popular. How inclusive is this wish: "I want to be helpful, healthy, and a good friend to others," and how plain and how ringing this, "I want to live a good clean life."

Religious Motives in Control of Some

A few passionate wishes were found such as "I wish to be of service to the unsaved world," "I wish for a life as free from sin as possible," "To have Christ with me always," "That the girls and boys of the world know Jesus as their Savior," "That more people might take more interest in church activities." One hoped that she might be the means of getting her parents and brothers and sisters to follow her sister to heaven; another was praying that her parents would start a family altar. A large percentage of wishes might be summed up in one—"To be a true Christian that others seeing me might see Christ living in me and leading always everywhere." But to climax it all, one lad wished that he wouldn't die until he was old.

Aspirations Sustained

This experiment is presented with the thought that possibly we can plan to sustain and direct young people more constructively in their life dreams. The writer's own boyhood experience tells him that one's ideals and purposes are seldom revealed to others in the church. All too frequently one stumbles along in the search for one's best self when one might have direction from those who have gone on before and have found some of the pitfalls and faced some of the perplexities.

In Local Church Groups

Local groups of young people would be happy to think through the steps necessary in realizing their wishes. Possibly the Sunday evening club might work out a year's program around these suggestions.

It might be well first to use the chart for measuring Individual Growth. (This was prepared by the International Council of Religious Education.) Each pupil should be supplied with one of these and the group discussion move from week to week through the various areas of youth experience and interest indicated through the charts. Frankness and freedom of remarks on each of the considerations will keep a keen interest. Parti-

* Director of Adult Work, Michigan Council of Religious Education, Lansing.

cipants will be led constantly to look at all of life in the proper perspective, and will develop leadership in bringing others to achieve their best.

The second step might be to get each member to make a personal unsigned wish. These wishes should be the property of the leader or a special committee of youth with the leader. The program for the second series of meetings would then be built around the expressed interests of the individuals in the group.

In the case of vocations, outstanding professional leaders may be requested, one by one, to come in and counsel the group on the particular line of work they have chosen, revealing the amount of satisfaction one gets from that type of work. Wholesome notions about the best procedure for a youth to follow should thus be available. The greatest freedom of expression must be maintained. It would be possible to assign each young person to interview some one person of prominence. The interview might be arranged in the home, thereby securing greater friendliness in consideration, while at the office or place of business, one will see more of the mechanical working of the profession.

A strong drama enacted by youth will positively change ideals of some members. Stirring appeals may be made.

Community problems or projects might well be faced collectively by the youth of the churches of any community. Every angle of the question of community cooperation should be considered: advantages, disadvantages, cost, methods of financing, and desirable procedure to follow to bring the ideal to pass. The youth of the several churches might hold sessions jointly for one month to face these community considerations.

Many wishes will be changed through the regular church services or through special assignments of youth on service committees. In the latter case, young people are brought face to face with some of the unhappy conditions under which others may be living, and will be moved to share with the less fortunate. The wise leader of the junior age will appreciate the fact that wishes made by pupils of this group are often changed within a short time. Nevertheless such aspirations if cultivated even for a few weeks may, in some cases, be the cause of a life completely wrecked, or may become a barrier later to some higher and nobler ideal.

Sex and marriage questions are exceedingly vital with the older group. Boys may study these questions under competent physicians or Christian parents. Girls may be helped by the sympathetic leadership of a Christian mother in the community. Ideals of parenthood, marriage, home, and the place of children are legitimate studies under such leadership. The economic problems involved in home making must also be faced. Youths' ideals may become increasingly Christian in this way. The church should not overlook this opportunity and responsibility.

What a wonderful field of service has the leader of any group of young people! Youth so frequently needs the wise counsel of mature Christian friends—those who see all of life and can help direct members of the group to the very best. There is much wisdom stored up in the hearts and minds of successful people in every community. Can we not plan to tie the aspirations and idealism of youth to the mature judgment of those who have learned many things through experience? To do this without sacrificing the creativeness and openmindedness of youth is the task of the leader.

Improving the Local Church Program

(Continued from page 13)

2. Our room has been redecorated to make it more attractive for worship programs.

3. Graded lessons have been introduced from kindergarten through the high school group.

4. The kindergarten group is now meeting separately for lesson period and soon will meet separately for the whole period.

5. A teacher training class is to be held this fall.

6. There is greater interest on the part of officers and teachers in the educational program of the church.

Another larger church reports greater interest in and improvement of the young people's program, while another reports improved equipment facilities following the study. Still another made departmental adjustments, and held a training class, issuing certificates to eleven students who previously had taken no training. This same school has organized cradle roll, junior, intermediate, young people's, and adult departments.

The following list of improvements comes from another larger church: "Complete organization under the graded system in all departments; selection of a better corps of teachers; pictures, blackboards, charts, and other equipment being secured; newer methods of teaching being utilized in this school as never before; and a large number of the teaching staff interested in preparing for teaching work."

In another school, following such a study, kindergarten department teachers enrolled at once for correspondence work; while others report adjustments making for a stronger children's program; stronger young people's program; proper adjustments of a school, formerly meeting in very cramped quarters, to a new educational building; and the starting of a vacation church school.

Both denominational and interdenominational field workers have given entirely too little attention to this all important phase of their work. This is probably due to the lack of techniques available to field workers for raising the standards of local work. It is also due to the consciousness on the part of the field worker that he can reach only a limited number of centers by such a program. Time spent in the promotion of leadership training schools seems to reach more communities with a given contact. It is readily seen that one man, or even a staff of two or three, will have difficulty in reaching a sufficient number of centers in a given year to make any really definite impression upon the whole territory served. This is quite apparent to the man who has three hundred or more churches in his territory. To be sure that his program is balanced, however, a territorial supervisor should, in addition to, or correlated with such other leadership training projects which he is carrying on, give much more time to these local church studies.

This need calls for a plan whereby additional volunteer "specialists in local church studies" may be trained. Ten people, carefully selected, having a background in the principles and practical workings of religious education, could be brought together for this purpose. After three to five days of strenuous work with one who has had experience in such studies, these ten could be used as the beginning of a staff of technicians who would make possible a far-reaching program of progress. At least one or more visitations of each of these workers should be

made in cooperation with the field supervisor, and a plan of supervision of these specialists by the field supervisor would be advisable. This would be a part of their training. Such a group should ask themselves some such questions as these:

1. How can one secure in advance a picture of the local church situation where the study is to be made?
2. What advance information is desirable?
3. How can one stimulate a consciousness of need for improvement among the workers in a given local situation?
4. How should a local church visit be set up?
5. What kind of problems will one be called upon to discuss when he meets the local workers and what guidance can he give for solution of these?
6. What methods may one use in making his approach and carrying through the study?
7. What are the most likely advance steps for the average church?
8. What are some of the factors one would need to consider before making recommendations for advancement?
9. What plans for follow-up are practicable?

The persistent procedure, by one man, of diagnosis and prescription of remedies with follow-up visits for a period of five years in one particular area resulted in a known advance of major and minor consequences in at least fifty-five local churches. Add to this what ten other workers in the same territory might have done and the vision of the possible results begins to reveal itself.

Financial Records and Reports for the Church School

THE church school's financial business should be handled as efficiently as that of any successful business concern. Is yours? The financial enterprises of the church school should be an integral part of its educational program. Are yours? A selected number of church schools are taking advantage of the opportunity to receive help in this phase of their work by experimenting with the new International System of Financial Records. Is your church school? If you are interested, send for a sample set of the financial records and the manual on approval. Regular price 35c. Bureau of Research. International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

A New Bulletin

Housing and Equipment for the Church School

This bulletin has been prepared by the Bureau of Research and Service of the International Council of Religious Education, in cooperation with the Committee on Church School Administration of the Educational Commission, and the bureaus of architecture of the cooperating denominations. It will be of great assistance to all interested in this very important subject. It is being distributed through the denominations cooperating in the International Council. Copies may be secured from denominational headquarters.

Price 50 cents

Youth Faces the Liquor Problem

THE outlawry of beverage alcohol sprang from the practical idealism of the American people. It is the most far-reaching social achievement ever deliberately undertaken by a citizenship. It grew out of the public school, the Sunday school, and the home. Its future success depends upon the educational program of these same forces.

The youth leaders of the Christian agencies of North America, under the leadership of an able and representative committee, are now planning a constructive educational campaign on this issue which will reach at least eight hundred centers in the U. S. A. this fall and winter.

The purpose of this campaign has been carefully worked out by the committee. It will provide for an understanding of alcohol as the heart of the problem; an historical survey of the attempts of society to solve the problem; an evaluation of prohibition as applied in the United States as a method of social control of the liquor traffic; a consideration of contemporary methods employed in other countries towards a solution of the liquor problem; and the development of a sense of responsibility on the part of young people to the values involved in the attempt of society to control the liquor traffic.

State-wide youth conferences will be held in at least twenty states. Upwards of two hundred cities and larger towns will hold smaller but equally significant rallies and conferences. County and district youth conferences will carry the program to a total of eight hundred communities and then in thousands of local churches where young people meet in their own groups the same sort of program will go on. In this way a vast area of the young life of the churches will be touched.

The educational procedure to be followed in the conferences has been carefully worked out. Each conference will open with an exploratory session to discover the present situation. Such an attempt will bring the group face to face with the questions involved in their own communities. These will be utilized for discussion. Small groups for study and investigation will be formed around these issues. Resource persons and materials will be available for these groups. Directions and suggestions as to how young people might obtain facts concerning the prohibition situation in their particular communities, and further how to interpret these facts in the light of advanced scientific and social information will be given. Practical plans for work at home will be provided.

It is the hope, also, of the committee that local church groups everywhere will join in this nation-wide emphasis even though they cannot be represented at one of these youth conferences. The pastor can preach several sermons, the church school and young people's society can plan worship services, and the young people can have some discussion groups on the issues that are involved in the liquor question. Thus, thousands of young people and those older can join in this great campaign.

Every reader of the *Journal* will want to share in this strategic enterprise. Full information, program suggestions, a schedule of meetings and other materials can be secured from the executive secretary of the committee, Roy A. Burkhart, 203 North Wabash Avenue, Chicago. A free circular for publicity purposes is available.

"These Things Shall Be"

A Drama of Christian Education

By Dorothy Clarke Wilson*

Characters

Michael Stone, *President of the Granville National Bank*
Philip, *his son*
Gracie, *his daughter*
Micky and Jinny } Philip's *two children*
Ken, Michael's *brother, crippled in the war*
John Delano, *a young mill hand*
Bruce Kennedy, *a practical idealist*
A Stranger
Remiel } *two allegorical figures appearing in*
Sariel } *Introduction and Epilogue*
Justice, Hatred and Warfare, Humanity, Three Others } *Characters in Tableaux*

In addition to these characters there are four others which are portrayed by previous characters doubling for the parts as follows:
Micky (*who is the small* Micky *grown up*), *played by* Philip
Jinny (*who is the child* Jinny *grown up*), *played by* Gracie
Kenneth Blake, *played by* Ken
Johnny, *played by* John Delano

Prologue

(Both the Prologue and Epilogue, which are allegorical, are unnecessary to a successful portrayal of the drama, but for the larger church these two features will add to the effect of the production.)

Scene: *Two symbolic figures representing angels*—Sariel, *keeper of men's souls, and* Remiel, *angel of healing—stand one on each side of the platform. Colored lights will produce a desirable effect of unreality. Little movement accompanies the speech of the angels.* Sariel *stands with head bent as if contemplating the earth and the lives of men,* Remiel *with head uplifted. They do not seem, necessarily to address each other. A very soft musical setting may accompany the whole scene.*

Sariel (*meditating*): How strange the strivings of the souls of men!
Stranger than all the manifold array
Of light and being and of rolling spheres,
Stranger than all creation's mysteries!
Forever climbing toward a distant height
Along blind paths that lead him down again,
Forever listening for the eternal Voice,
While his own echoes drown the sound of it!
Must it be thus, that only failure crowns
The long, slow toiling of the centuries?

Remiel: Cometh the night of doubt and fear and pain
And sayest thou not, the dawn shall surely come?
So shall the blessed Height at last be reached,
The Voice that stills all tumult shall be heard.

Sariel: (*shaking head sadly*): Can there be dawn when human destiny
Is shadowed by injustice and despair?
When children suffer and in need grow old,
When poverty is given stones for bread?
When those who bow in prayer heed not the voice,
"I would have mercy and not sacrifice!"
Behold, this strange ungodly way of men
That maketh gold to balance bread and tears!

(*Curtains part briefly to show* Justice *standing on an elevation holding a pair of scales tipped unevenly. On the one side just below stands a richly dressed figure holding a bag of gold, head turned away; on the other a poorly dressed figure kneeling in supplication. Let these tableaux be very brief. If desired,* Justice *may stand alone. A spotlight should be turned on the tableaux.*)

Remiel: Still it shall be! Within earth's troubled marts
Mercy shall yet abide! Justice shall reign at last!

Sariel: Then look upon the fruits of nations' lusts,
The harvest of the hatred men have sown.
Unto the day of judgment! Is it thus
They echo heaven's anthems of goodwill?
By shouting ancient battle cries of hate,
By writing history in blood and tears?
This picture hath man fashioned of himself
Before which heaven must hide her face in shame.

(*Curtains part briefly to show a figure in red, symbolic of* Hatred and Warfare, *standing with his foot on another figure lying on the ground. He holds a sword triumphantly brandished.*)

Remiel: Still shall that coming morning break in peace,
And earth shall see the dawn of brotherhood!

Sariel: And I have walked abroad upon the earth
In contemplation of the soul of man,
And I have seen him bend to dust and stones,
Turning his back on God's eternal stars!
Blinded by ignorance and carelessness,
Bowed to the level of his low desires,
Bound with the shackles of unrighteousness.
Behold him kneeling yonder in the dust!

(*Curtains part just far enough to show the symbolic figure of* Humanity, *dressed in white with a black overdrape, kneeling in a despondent attitude. Eyes are blindfolded, wrists bound together in front with a long chain, which drags to the floor.*)

Remiel: Still shall his spirit sometime scorn the dust,
From all its weights of sin at last be free!
Such is the dream of poets, the hope of seers,
The faith of centuries! These things shall be!

The Play

Scene: *An interior in the* Stones' *town house, as simple or as elaborate as desired.* Michael Stone, *a middle aged, prosperous banker and Granville's leading citizen, enters,* Micky *and* Jinny *at his heels.*

Jinny: Can we come in, Grandpa?

Micky: Does the club meet tonight, Grandpa?

Michael: No. No club, Micky. This is Tuesday.

Micky: Any lodge then, Grandpa?

Michael: No. No lodge.

Micky: Any bank directors' meeting or boards or—or Com—mittees, Grandpa?

Michael: No, Micky. Nothing at all.

Jinny: Goody! Then you'll be home all evening.

Micky: I guess maybe we sort of belong to you now, Grandpa, now that mother's gone away.

Michael (*sharply*): What do you mean, 'your mother's gone away?

Jinny: She went this afternoon with a big trunk full and she said she was dis—dis—graced. And she told Micky he had bad blood. What did she mean, Grandpa?

Michael (*turning away wearily*): I—I can't tell you, Jinny. You wouldn't understand.

Micky: I haven't got bad blood, have I, Grandpa. Bad blood isn't red, is it? Mine is. I pricked my finger to see.

Michael (*seizing* Micky *by the shoulders*): No, you haven't. Nothing that your—that anybody else has done can ever hurt you. Do you hear, Micky? Will you always remember? Now run along and play—or do something. I want to be alone for a while. I've got to be alone.

(*The children go out.* Michael *seats himself despondently, resting his head on his hand.*)

Jinny (*tiptoeing in*): Here's your paper, Grandpa. (*She slips it into his hand, but he does not seem to notice. After a silence*—) Grandpa, why doesn't Daddy come home?

Michael: He's—gone away, child. He can't come home—now.

Jinny: Will he come soon? (*She sees* Philip *standing in the door and runs to him.*) Daddy! You've come home again!

Philip (*holding out his arms*): Jinny!

Michael (*sharply, rising to his feet*): Jinny! Come back. Don't touch her, Philip.

(*Perplexed, the child turns toward* Michael, *who stands regarding* Philip *sternly.*)

Michael: Go to the nursery, Jinny. Your father and I have got to talk—alone.

(*Still puzzled, the child goes out,* Philip *watching her hungrily.*)

Michael (*sternly*): Well? So you've come back.

Philip (*seating himself carelessly on the arm of a chair or on the table*): Don't worry, Dad. I shan't stay. I know how you feel about it. All the big headlines—"Son of Prominent Banker Accused of Major Felony. Noble name of the great Michael Stone, Granville's leading citizen, dragged in the dust by wayward son"—and all that. I'll admit it's tough on you after keeping the family banner unbesmirched for all these years!

Michael: You venture to—joke at a time like this?

Philip: On the contrary, Dad, I never felt less like joking in all my life. (*He walks about nervously, hands plunged deep in his pockets.*) Do you suppose it pleases me, either, to frame a toss up of my life and lose? I don't exactly enjoy leaving my wife and children and—even you, Dad, I have a few soft sentiments in your direction—and starting life all over again with the letter "T" branded all over my character.

* Westbrook, Maine.

MICHAEL (*seating himself*): You aren't a thief in the sight of the law, Philip. Remember, you were acquitted by a respectable jury.

PHILIP (*sarcastically*): All of whom expect sometime to need a loan from the Granville National Bank. Oh, what's the use, Dad! Everybody knows I had a pull. Nobody believes I'm innocent.

MICHAEL (*burying his face in his hands*): Oh, Philip, my boy, Philip! Why in heaven's name did you ever do it!

PHILIP (*laying a hand on* MICHAEL'S *shoulder*): Poor Dad! Sounds like "Absalom, my son Absalom." (*Sits down and despondently leans his head on his hands.*) Oh, I don't know, Dad. Those two New York fellows were too smooth for me, I guess. Put up too many arguments. And it would have gone all right if old Hamilton hadn't come around too early to inspect the books.

MICHAEL: But where was your sense of honor, Philip? Surely you were brought up to respect good clean Christian character.

PHILIP: With yourself the shining example, I presume. Come now, Dad, aren't you skating on thin ice when you boast about the way I've been brought up, at least in that connection?

MICHAEL (*half rising*): What do you mean? Are you inferring that I'm to blame?

PHILIP (*snapping his fingers*): Not at all. Not inferring anything. I was just making a plain statement.

MICHAEL (*outraged*): You mean I haven't done my duty by you? After rearing you in luxury and giving you the best educational opportunities the state affords and trusting you with a position in my own bank—

PHILIP (*shrugging his shoulders*): Oh, I'm not finding any fault. You expected too much, that's all. After all, you know, Dad, biology and physics even with a mixture of Greek don't exactly teach a fellow the difference between right and wrong nor how to cope with temptation when it comes. (*Regards him in silence for a moment.*) But, there! I must be going. The black sheep doesn't belong in the fold. I won't be back again, don't worry. The next time you hear from me I may be —who knows? (*Turns near the door.*) Dad!

MICHAEL (*raising his head wearily*): What is it, Philip?

PHILIP: Be good to Micky and Jinny, Dad. It's up to you to make them—different. Good-bye.

(*After a lingering glance he goes out.* MICHAEL *continues to sit in a despondent attitude. After a little he raises his head at the sound of approaching footsteps and picks up the paper.* GRACIE'S *voice, light and lilting, is heard outside.*)

GRACIE: 'Night, everybody! See you later.

(*She enters, dressed rather elaborately for evening. She is a pretty, careless, easy-going girl, bound up in herself.*)

GRACIE (*flinging her coat and hat on a chair*): Hello, Daddums.

MICHAEL: Oh, good evening, Gracie. Home rather early, aren't you?

GRACIE (*pettishly*): Oh, the party turned out to be an awful bore. I got Ted to bring me home. This town is so dead, so utterly—provincial.

MICHAEL: It seems to me like a pretty prosperous and wide-awake town. Now that Attlebury has brought his mills here, Granville is one of the most promising industrial centers of the state. It ranks first in shoes and second in—

GRACIE: Oh, can it, Dad! You're not at a Rotary luncheon. What do I care whether the stock in Attlebury shoes is at par or not, or whether more people get their checks cashed in Granville than in Searstown! I repeat it. The town is dead—and horribly vulgar—and impossibly provincial.

MICHAEL: Possibly if you found something worth while to do with your time instead of—what you do—

GRACIE (*sinking lazily into a chair*): Hm! Something worth while. For instance?

MICHAEL: Why, there are lots of things, child, that a woman should find worth while. In my day they used to teach school.

GRACIE (*making up a face*): Ugh! Teach those dirty little foreigners whose papas work in the mill and whose mamas go out twice a week to wash windows! Next, please!

MICHAEL (*intensely serious*): Well, your mother found a great deal of satisfaction in doing charity work. It wouldn't be such a bad idea, either, for the daughter of—of—

GRACIE (*getting up and rumpling his hair*): Poor old Dad! So modest! I'll say it for you. Nice black headlines in the *Granville Citizen*. (*Seizing the paper from him, strikes a dramatic attitude.*) "Daughter of Town's most prominent and respected citizen goes in for social service. Miss Grace Stone, talented and beautiful daughter of the Honorable Michael Stone, president of Granville's leading bank and eminent stockholder in the Attlebury Mills, in short, the town's shining example of prosperity—

MICHAEL (*sternly*): Gracie!

GRACIE (*lightly*): Oh, do let me finish. It's so priceless. I only wish the crowd were here to hear it. "Abandons social career to devote sweet young life to charity. Her gentle and benignant presence may be viewed daily by reporters, hovering over hovels, laying her cool white hand on fevered brows, or wiping children's dirty noses. Choice of photographs offered with background of Italians, Poles, or Swedes." By the way, Daddy, speaking of Poles, I ran into one of the things today.

MICHAEL (*rising*): You did! Another garage bill, I suppose.

GRACIE: Oh, not that kind of a pole, Daddy. A real one, I mean, two-legged and red-faced, with a name like Slackovitch. About eight years old, I should say.

MICHAEL (*shocked*): Gracie! You mean—

GRACIE: Oh, calm yourself, Daddy. After all, it was only a Pole. I just thought I'd tell you before you saw it in the paper. That's one reason I deemed it wise to come home early.

MICHAEL: Do I get this straight? You ran over a child, you say? How badly did you hurt him? Where is he now?

GRACIE: One at a time, please. Number one, yes. Number two, not much. Number three, in the Searstown Hospital. I told them to send the bill to you. That cop persisted in thinking it was all my fault.

(*She shrugs her shoulders, and, turning her back, turns over the magazines on the table.* MICHAEL *gazes at her in silence for a moment, then sits down, his hands clenched on the arms of his chair.*)

MICHAEL: Gracie! Look at me! Aren't you ever going to grow up? Are you never going to take life seriously?

GRACIE (*sitting on the arm of his chair*): Poor Dad! Am I such a disappointment? I suppose you'd like me to be a sweet little Puritan school maiam rising up early in the morning to think earnest thoughts, or an efficient secretary with a hair net and goggles.

MICHAEL: Will you always make fun?

GRACIE: But, really, you know, Dad, it's partly your fault if I'm a disappointment. What did you ever do to make me otherwise?

MICHAEL (*hotly*): After all the advantages I've given you, you mean to imply—

GRACIE: Oh, you're the one who's done the complaining, old thing. It suits me all right. Only you can't expect Miss Ackroyd's fashionable school for girls to leave me hot for that social uplift stuff. It's like raising a child on a candy diet and expecting it to cry for spinach. (*Seeing* KEN *in the door.*) Oh, hello, Ken. Come on in. Dad's feeling a bit dyspeptic mentally. Maybe you can cheer him up. (*She goes out.*)

KEN (*who is blind and has to grope his way with a cane*): Not me! But I've brought some one who can.

(BRUCE KENNEDY *appears behind him in the doorway.*)

MICHAEL (*seizing both of* BRUCE'S *hands*): Bruce Kennedy! I thought you were a thousand miles away. Where have you been for the last year?

BRUCE: Oh, the usual places. A little of China, a little of India, and quite a lot of Uncle Sam. And as usual, I have come home from my pilgrimages a sadder and a wiser man.

MICHAEL: Wiser, undoubtedly. I suppose we'll be getting a new book in a few months. People are beginning to sit up and take notice when a Kennedy volume appears. What is it this time? The same old optimistic outlook for social regeneration? Didn't the Hindus weaken your faith just a trifle, Bruce?

(*The two sit down informally.* MICHAEL *draws his chair nearer* BRUCE'S.)

BRUCE: When you strike the truth, Michael, nothing can weaken it. Haven't you discovered that yet?

MICHAEL: You never knew Bruce very well, did you, Ken? He's what you might call a practical idealist. If he weren't such a sensible, educated chap, you'd dub him a religious crank. He's got the idea that this abominable social system of ours can be saved by some educational method or other.

BRUCE: Too mildly expressed, Michael. I know it can be.

MICHAEL: Oh, well, have it your own way. You'll find me hard to convince as ever.

GRACIE (*appearing in doorway*): Mr. Attlebury's here, Dad. There's been some trouble at the mill, and he wants your advice.

MICHAEL (*rising*): Excuse me a moment, Bruce. There's sort of a delicate situation down there among the employes. Plague take it, these foreign workmen never leave us any peace. (*Exit.*)

KEN (*groping for a chair and sitting down*): Things have gone hard with Michael the last few years. You've heard about Philip?

BRUCE: Yes. Too bad. The boy had wonderful possibilities once.

KEN (*bitterly*): Michael's had his full share of good possibilities that have turned out to be—failures. Look at me. It sounds like a farce now for a blind man to boast of his talents, but once he expected me to cover the family with glory. A lot of people had the idea I could make something of myself as a surgeon, and Michael gave me my chance. He was older than I, but we were closer than most brothers. It was a terrible blow to him when I—got knocked out. I don't think he's ever really gotten over it.

BRUCE (*leaning forward with sudden interest*): How did it happen—if you care to tell me?

KEN (*getting up and walking nervously, continually feeling with his cane*): The

war. Got shelled in a dugout at Belleau Woods and lay there for a week, I guess—till somebody found me and brought in the pieces. That's the curse of war, Kennedy. It doesn't always take you. It picks you up on the end of a lance like a fly on a pin (*pretending to illustrate with his cane*) and tortures you and gloats over you and then, when it has torn all your dreams and ambitions, it tosses you back to a bunch of pitying friends. If I thought those two kids of Philip's would ever have to go through such a hell as I did—!

BRUCE (*quietly*): These things shall not always be, Stone. Please God, the time shall come when the prophet's dream will be realized and the nations shall not learn war any more.

KEN (*bitterly*): How? By a league of governments continually spying on each other or by the signatures of a dozen jealous statesmen on a scrap of paper?

BRUCE (*standing and facing him firmly*): Neither. By the fearless, courageous living of a new generation of clear-thinking Christian youth.

KEN: Oh! Michael said you were an optimist. I believe him. You can't tell me the children of Philip's and Gracie's generation are going to be shining beacons to redeem the world.

(MICHAEL *stands unobserved in the entrance.*)

BRUCE: My dear boy, the children of Philip's and Gracie's generation are going to be what we make them. Soldiers or scientists or gold diggers or lounge lizards or—men. And the prayer of all of us is, God send us men!—Fools! Not to see that the makings of men are in our own hands! That people have to be taught how to deal with the moral forces of the universe just as much as with the tremendous forces of electricity!

MICHAEL: Just as violent as ever, I see, Bruce. (BRUCE *laughs and sits down again.*)

KEN: Well, I'll leave you two. Your theories are interesting, Kennedy, but I'm afraid I don't care very much what happens to the new generation. Life has tired me out too much, I guess. (*Exit.*)

MICHAEL (*walking nervously*): Good gracious, this mill business is worrying me! I'm getting jumpy. Philip's been here this evening, too, and I got to thinking about that again. I've aged ten years in the last few months, Bruce. Things have sort of got me.

BRUCE: What's the trouble at the mill?

MICHAEL (*impatiently*): Oh, the usual thing! Things boom, and everything's grand. Then a depression like this comes, and we have to lay off men and reduce salaries. Of course, some of them have got hit pretty bad. But it's just the inevitable cycle. Prosperity and then hard times.

BRUCE: Have had to pass up their dividends, have they?

MICHAEL: No. It's a funny thing, too. This year's dividends are almost as good as last year's. That's the trouble with some of the employes. Got the idea things aren't run right. Think labor ought to be just as secure in hard times as capital. Maybe it had, but how—What was that! Didn't I hear something? (*Laughs nervously.*) I'm all upset, I guess. Attlebury was saying there seems to be a lot of sentiment in the mills against me, because I'm the biggest stockholder. I get to imagining all sorts of things.

(*Like* BRUCE, *his back is toward the entrance. Suddenly he turns, as if sensing a presence, and as he sees* JOHN DELANO *in the room, he draws back in fear.*)

MICHAEL (*after a silence*): What are you doing here?

(JOHN *advances silently a few steps into the room. He does not seem to see* BRUCE, *who rises quietly and steps to one side, leaving the two the center of the stage.*)

JOHN: Nothing—yet.

(*They continue to look steadily at each other,* JOHN *with a determined, straight forward intensity,* MICHAEL *with a recoiling fear.*)

JOHN: I want to tell you a few things before I—before I do what I came here to do tonight. You think you've got it hard, do you? Oh, yes, I heard you. I heard you and Attlebury talking. You didn't know I was there. I was hid behind the curtains in that little alcove. I know how you and your children think of the likes of us. Perhaps I'm remembering now about a day in the school yard when your son Philip made me the laughing stock of the whole crowd because my mother used to wash his clothes and he called me "Son of a Scrub." And you think you know us! (*Pointing a scornful finger.*) You with your comfortable houses and your soft-cushioned bank and your petty worries about dividends! What do you know about coming to grips with life or fighting a losing fight or seeing your children starve! You've laughed at us for a long time, but now it's my turn to laugh. Ha, ha, ha! It's been a long time the other way, but now it's my turn.

(*He takes a step toward* MICHAEL, *who has suddenly seemed to lose his fear and has sunk into a chair.*)

MICHAEL (*slowly*): I guess the laugh's on both of us, John. I have an idea you'd rather see your children starve than—steal.

(JOHN *stands looking at him a moment, then drops back.*)

JOHN: Yes. You're right. I was a fool. It isn't your fault. It's just that things are all wrong somehow. We're caught, that's all—caught.

(BRUCE *comes and lays a kindly hand on his shoulder.*)

BRUCE: What's your name, boy?

JOHN: John, sir. John Delano.

BRUCE: Have you children, John?

JOHN: Two. A boy and a girl. They're—just about all right, too.

BRUCE: You'd do anything for them, wouldn't you, John?

JOHN (*tensely*): Yes. That's why I came here tonight. I thought—

BRUCE: No. No. That isn't the way, John. Life is full of problems, and there's only one Person who ever found the way out.

JOHN: You mean—

BRUCE: I mean the only One who ever truly taught men to "love one another."

JOHN (*after a thoughtful silence*): I'm sorry, sir. (*Shakes* MICHAEL'S *hand.*) Good night. (*Exit slowly.*)

BRUCE (*after a silence*): Michael, I came here tonight, because I must have your help. I want to put through a project in Granville.

MICHAEL (*suddenly his old scornful self again*): Some more of your religious education theories, I suppose. What do you expect to do—revolutionize the whole town? I suppose your slogan would be, "A New Community in Twenty Years." Humbug!

BRUCE (*standing and looking down at him*): No, not exactly a new community, Michael. Things don't work that way in this world. You can't make things perfect in a generation, if you ever can. Besides, there's too much of your generation left.

MICHAEL (*negligently turning the pages of a magazine*): Ha, so you admit it! I always thought there was some hitch in that Utopia of yours.

BRUCE: But if you can make a community *better*, Michael—if you can raise it a little nearer the Christian standard—isn't it worth the price?

MICHAEL: Oh, so there's a price! I thought so. It's money you want. It's no use, Bruce. I'm not a gambling man. The chances are too small.

BRUCE: Oh, yes you are. You've been gambling for twenty years with the personalities of your son and daughter. It was just about an even toss up whether they'd weather the storm or get caught. It's dangerous business, I tell you, to give a person the helm without teaching him how to use it! You gambled And you've lost, Michael. You've lost.

MICHAEL (MICHAEL *throws the magazine on the table, gets up, walks, then, thoughtfully*): Well, what if I have? It's toc late now. I'm afraid I'm just not—interested, Bruce. There's nothing much left to me now.

(MICKY *and* JINNY *run in in night clothes or bath robes.*)

MICKY: Good night, Grandpa. Nurse let us sit up late, but we've got to go to bed now.

JINNY: Good night, Grandpa. It's going to be fun living here all the time, isn't it, Micky?

(MICHAEL *sits down, and* JINNY *climbs into his lap.*)

MICKY (*turning a somersault*): Look, Grandpa. I'm going to be a clown when I grow up. (*They kiss him good night and troop out again.*)

BRUCE: I wonder—just what they *will* be—when they grow up. Doesn't that interest you just a little, Michael? (MICHAEL *is silent.*) Oh, I would to God you could see—just get one glimpse of what it would mean, Michael, twenty years from now! If this dream of mine could only be worked out perfectly and you could live in that new community just for an hour—just for an hour, Michael! (*There is a silence, while* MICHAEL *sits with bowed head and* BRUCE *stands looking away.*) But, there! I know it's no use. That's why we're still where we are today—after nineteen hundred years—still in the foothills of Christian living—because men like you never lift your eyes far enough to see the height. Good night, Michael.

(BRUCE *goes out, leaving* MICHAEL *still sitting by the table in a thoughtful mood. Presently he gets up, and as he switches on a dim light at one side of the stage, all other lights go off. He walks slowly up and down. After a little* MICKY *tiptoes in.*)

MICKY: Grandfather!

MICHAEL (*startled*): Micky! What are you doing here?

MICKY (*coming close to where* MICHAEL *is standing*): Grandpa, about that bad blood. You're sure I haven't got it?

MICHAEL: Perfectly sure, Micky.

MICKY: You wouldn't let me have it, would you, Grandpa?

MICHAEL: Not—not if I could help it, Micky.

MICKY: There's nothing you can't do, is there, Grandpa?

(Again the child kisses him good night, and MICHAEL *goes with him to the door. He walks back again slowly, his head bowed thoughtfully, and after a little sits down in a despondent attitude by the table, which is in shadow. His head sinks slowly to his arms on the table, and, with a shudder of his body, he is still. A colored light, which is the background for the dream that follows, is turned on the scene. Music is played softly as from a distance. After a few moments voices off stage begin to sing softly, gradually growing louder—*"These

(Continued on page 38)

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR OCTOBER

By Ethel L. Smither [1]

Thinking With the Leader

October and the autumn days are here with all their beauty. Out-of-doors with its seed time and harvest, its flaming leaves and its birds flying south offers many opportunities to help the children to worship through beauty.

A new year at church school is just beginning. Children have been promoted into the department who must make adjustments to new conditions and to each other. Even those who remain in the department are a year older and in a slightly different position than they have ever had before, so October makes them less apt to take their church and church school for granted and readier to enter into experiences in appreciation of the church—those providing for making rules for living there with other children, and those that lead them to assume responsibility for the beauty and care for their own part of the church. Cannot the leader use some of the beauty outside, suggesting to the children how God loves beauty, and from this lead them to want to make their own primary room a beautiful one? The programs this month will be based on working with God and worshiping him at church.

Suggested Emphases

1. Beautiful things that God has given us.
2. Why do we have our church?
3. How can we care for our church?
4. Worshiping God at church.

Activities That Will Induce Worship

1. A hike to get leaves and late autumn flowers to decorate the primary room.

2. Look at pictures of children who have cared for their church. One leader placed a picture of children making the church room beautiful where the children could see it as they entered the room. She had purposefully not brought any flowers for the room this morning. She noted that the children attended to little duties just as the children in the picture were doing even though she did not suggest this. She heard one child say to another: "Why did we forget to bring flowers? I won't forget next Sunday." Then a little girl came in with a large bunch of dahlias. The children who had been examining the picture gathered around her, welcoming her. One of them said, "We are so glad you did not forget," then called her attention to the picture. The leader had said nothing about making the room beautiful. She merely called the attention of the children to the picture and they had thought through the problem themselves.

3. Drawing pictures of beautiful things seen out-of-doors with which to decorate the room.

4. Learning songs and poems which may be used in worship.

5. A visit to the church sanctuary to admire its beauty, to hear the organ play, and to have a friendly experience with the minister.

6. Listening to stories of how the local church was built and how other people have built churches and have loved and cared for them.

7. Planning to make a gift to the church or to the primary room.

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Source Materials

SONGS:

"The Church," from *Songs for Little People;* "Come To Church," *Worship and Conduct Songs for Beginners and Primaries,* Shields; "Enter Into His Gates," *Worship and Conduct Songs for Beginners and Primaries,* Shields, and *Carols,* Leyda Publishing Company; "The Lord Hath Done Great Thing for Us," *Melodies,* Leyda Publishing Company.

MUSIC:

"In the Church," *Worship for Sunday School And Home—Primary,* Adams; No. 119, *Worship and Conduct Songs for Beginners and Primaries,* Shields; "Largo," Handel.

POEMS:

"October's Bright Blue Weather," by Helen Hunt Jackson.

Autumn Leaves [2]

I think I know the reason why
So dark and gray is Autumn's sky,
For all the flaming, crimson glows
Of sunset gold, and morning's rose,
Are given to the wayside trees
To make the lovely Autumn leaves!

PICTURES:

Pictures of beautiful autumn scenes. ("Catching Happy Months," by Tarrant.) Many of these can be cut from magazines. Nature objects—Milk weed pods with the seed just ready to escape, branches of bitter sweet or branches of beach myrtle berries or sprays of autumn leaves—may be examined.

STORIES:

The story of Solomon's dedication of the temple from II Chronicles. Stress the joy of the people and how they tried to show gratitude to God for their beautiful new temple. "Martin's Flying Trip" in the *Mayflower Program Book,* No. I, Perkins and Danielson.

The Church with the Silver Pillars [3]

Father and Frederick and wee John climbed to the top of a little hill, while Mother and Auntie cooked breakfast. It was a beautiful October morning. The aspen trees that stood among the pines were yellow as gold, and the chokecherry and sumac red as roses.

It was not because of the beautiful day that father and Frederick and John were climbing the hill. It was because it was Sunday and they wanted to find a church.

They were taking a little vacation trip, driving across the country to California. Last week they had stopped in a town, so that they could go to Sunday school and church on Sunday. That was what they had meant to do this time, but this week their plans hadn't come out right, and they did not reach a town. So, on Saturday night they had to camp at the foot of a hill beside a stream.

On Sunday morning, as soon as father had built the fire under the camp stove, he and Frederick and John climbed the hill to see if they could find a church. Behind them the hill ran down to a farm, with a little farmhouse in the hollow. Beyond the farm rose other hills, all green with pines and golden with aspens and red with sumac and chokecherry. To the right was another hill, green and gold and red, with not even a farmhouse. To the left was pasture, yellow and purple with fall flowers, but they could not see any church with a little steeple.

Before them ran the stream, and their own automobile, with mother and Auntie, busy around the campfire, and the smoke rising into the blue sky, the road winding away out of sight, and a field with shocks of corn like khaki tents, and another hill.

But there was no little church with a little steeple.

Slowly they came down the hill in answer to mother's "Hoo-hoo!" The bacon and eggs tasted delicious in the cool morning air. Still Frederick and John looked sad.

"I suppose it means that we'll not be able to go," Frederick said soberly.

"Well," said father, "that reminds me! When grandmother was six years old, her family moved from Wisconsin to Minnesota. They drove horses instead of automobiles, and so it took them a whole month to go as far as we went Friday and Saturday. Sometimes when Sunday came they were many miles from a town. What do you suppose little Grandmother Lucy and Great-aunt Fannie Eleanor did when they couldn't find a Sunday school ready-made?"

"What, daddy?"

"They made one!"

"You mean they built a church? How could they?" wondered Frederick.

"No, God built the church. It had a blue ceiling and green walls."

"Oh, it was the outdoors!" cried Frederick.

"Yes, that was it. They had only to make the Sunday school. Great-grandfather read the Bible, and great-grandmother led the singing, and they had the Sunday-school lesson. They even took up the collection, and when they reached their new home gave it to the church there."

"Father!" Frederick asked excitedly, "can't we do the way they did? God has made us the blue ceiling just the same, hasn't he?"

So it happened that when they had washed their hands and faces and combed their hair, they all walked up the hill again, and found a beautiful outdoor church for themselves. It was in an aspen grove. The slim trunks were silver pillars, and the light came through the shining yellow leaves even more beautifully than through the shining colored windows in a church house. The carpet was yellow leaves and brown ground and green akinnikinnik, with a pattern of sumac and wild geranium.

Father stood among purple asters that were like bouquets beside a pulpit, while he read from his pocket Bible. He read the story of Jesus going up into the mountain to teach the most beautiful lesson in the world. Then they all stood up and repeated the Lord's Prayer.

"Frederick may lead the singing," said father.

Frederick sang very nicely, and he knew many of the hymns by heart. It was beautiful to sing there among the trees.

Father told them of the time when Jesus went out into the lake and used the boat for a pulpit, while the listening people made the shore their pews, another outdoor church. Frederick and John learned a verse about God's care of the birds. John took the offering. Mother marked the record in father's notebook. Then they sang another song.

"Didn't we miss Sunday school, after all?" asked little John, as they went down the hill again.

"No, sir, we didn't," Frederick said happily. "We had a home-made Sunday school in the most beautiful church I ever saw! Oh, let's have some more tonight, after God has lighted the lights in the ceiling."

So they did.

Suggested Procedure—How Can We Care For Our Church?

Have the children in small groups with a leader in each group. Make a tour of inspection of the room to see ways in which they can improve it. Perhaps the supply cabinet needs to be straightened, the blackboard cleaned, or some other task of this sort needs to be done. Perhaps new pictures are needed for the screen or branches of bitter sweet can be put into vases or wall pockets.

Then the call to worship—"In The Church," *Worship Songs For Sunday School and Home,* Adams.

SONG: "The Church," from *Songs For Little People.* Omit the third part of the song.

LEADER: I was glad when they said unto me
Let us go into the house of the Lord.

RESPONSE: Song—"Enter Into His Gates"

LEADER: The Lord hath done great things for us, whereof we are glad.

RESPONSE: I will sing unto the Lord as long as I live.

LEADER: We have just been saying that the Lord has done great things for us. What are some of the great things he has done for you? (Bring in the joy of out-

[2] By Ada P. Campbell. From *The Picture Story Paper.* Used by permission of The Methodist Book Concern.

[3] By Florence C. Means. From *The Picture Story Paper.* Used by permission of The Methodist Book Concern.

of doors, and opportunity to learn at school.) How is the church a good gift? Then say: Listen to this poem and see if you get any ideas.

The church it always seems to me,
Is lovely as a place could be;
The organ says such kindly things
And then the choir so sweetly sings.

The minister with friendly look
Reads words of wisdom from God's book;
The people are so glad that they
All bow their heads and start to pray.[4]

What do you learn from the poem about the church being a good gift? How can you help to make the church beautiful for other people?

[4] By Alice Crowell Hoffman. From *The Picture Story Paper*. Used by permission of The Methodist Book Concern.

PRAYER:

Dear Heavenly Father, we thank you for our church and for the friends we have here and the good times, too. We want to make the church a happy, beautiful place for other people. Help us to think carefully in carrying out our plans for———. Let us work hard to carry them out. We love our church. Amen.

Sing as a prayer response "Enter Into His Gates With Thanksgiving."

JUNIOR DEPARTMENT WORSHIP PROGRAMS FOR OCTOBER

*By Florence M. Hostetter**

October is the rallying month of the church school year. The theme for the month is "Getting Past Hard Places." It is best expressed in the verse: "Be strong and of good courage; be not affrighted, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1: 9. NOTE:—The plan of building the responsive service out of the memory verses which appear in a particular course of study is again being tried. This month we are using the *Bethany Graded Lessons*, published by the Christian Board of Education and that unit entitled, "The Story of the Hebrew People," found in the second year.

The purpose of the plan is to show how memory material by its very use may serve as a means of motivation. We are told that "half-learned lessons slip from the memory like an icicle from the hand." If we wish to retain certain materials as a permanent part of our mental furnishings they must be made to glow with the luster of worthwhileness.

We learn more easily when we can see a reason for our learning and the more immediate the reason, the more the learning process is facilitated. Children even more than adults need this motivating of their tasks.

"How dull 'twould be to pause, to make an end,
to rust unburnished, not to shine in use!"

It is this "shining in use" that we are recommending. We trust that this illustration of the use of memory work will indicate to users of all lesson courses, a plan of work.

An Order of Worship

PRELUDE: "God of Our Fathers, Whose Almighty Hand"

CALL TO WORSHIP

Leader: Be strong
We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle, face it, 'tis God's gift;
Be strong, be strong!

Response: I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

HYMN: "Dare to Be Brave, Dare to Be True"

CALL TO PRAYER (*May be sung*):

Leader: God of the strong, God of the weak,
Lord of all lands, and our own land;
Light of our souls, from thee we seek
Light from thy light, strength from thy hand.

Prayer: Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously. Amen.

RESPONSIVE SERVICE

Leader: I will lift up mine eyes unto the mountains;
From whence shall my help come?

Response: My help cometh from the Lord,
Who made heaven and earth.

Leader: The Lord is nigh unto all that call upon him,
To all that call upon him in truth.

Response: In the day of my trouble I will call upon thee;
For thou wilt answer me.

Leader: Seek ye the Lord while he may be found;
Call ye upon him while he is near.

Response: Ye shall seek me and find me,
When ye shall search for me with all your heart.

Leader: They should seek God if haply they might feel after him and find him,
Though he is not far from each one of us:
For in him we live, and move, and have our being.

Response: (To be sung): Hear us our Father!
we know thou wilt hear us;
Nor need our voices ascend far away;
Thou art around us, beside us, within us:
Thou wilt attend when we earnestly pray.

Leader: God is our refuge and strength,
A very present help in trouble.

Response: The Lord hath done great things for us,
Whereof we are glad.

Leader: Thou in thy loving kindness hast led
The people whom thou hast redeemed:

Response: Thou hast guided them in thy strength
To thy holy habitation.

Leader: Trust in the Lord with all thine heart,
And lean not upon thine own understanding.

Response: In all thy ways acknowledge him,
And he will direct thy paths.

Leader: The Lord is my strength and song,
And he is become my salvation.
This is my God, and I will praise him:
My Father's God and I will exalt him.

Response: (to be sung): Love us, our Father!
we know thou wilt love us;
We are thy children, we turn unto thee:
For all around us, within us, above us,
Proofs of thine infinite kindness we see.

UNISON PSALM: Psalm 23

HYMN: "Thou Art My Shepherd"

SPECIAL FEATURE: (See below)

OFFERTORY:

Leader: Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

Response: (To "Wellesley")
Grant us, Lord, the grace of giving
With a spirit, large and free,
That ourselves and all our living
We may offer unto thee. Amen.

CLOSING HYMN:

How strong and sweet my Father's care
That round about me, like the air,
Is with me always, everywhere
He cares for me.

O keep me ever in thy love
Dear Father, watching from above;
And as through life my steps shall move
O care for me.

Special Materials

October 4

THE STORY OF THE CHRISTIAN FLAG

Rally Day is the birthday of the Christian flag. It came about in this way: September 26, 1897, was "Rally Day" of the church school at Brighton Chapel, Coney Island. The speaker who had been announced to speak failed to reach the meeting in time and so Charles Overton, who then had charge of that school, undertook to talk. Not having anything special in mind to speak on, he took for his text the American flag which lay over one corner of the pulpit. While he was speaking, a thought came to him. Why should we not have a flag for our Sunday schools and churches? Before he sat down he had outlined to the audience a plan for such a Christian flag which should fly over the whole world reminding all men of their loyalty to God just as their national flag reminds them of their loyalty to their country. He then pictured a flag, the field of which would be white, the color for purity, innocence, and peace. In the corner of his white flag Mr. Overton proposed having a union of deep blue, the symbol of faith, truth, and sincerity, and on this the red cross with the deepest meaning of all, for it is the cross of sacrifice and service, of bravery and love.

So strongly was he impressed with his own suggestion, that Mr. Overton immediately had a flag made just like the one he had described, and on the following Sunday, October 5, 1897, thirty-four years ago, a Christian flag was for the first time placed alongside the American flag.

Today this flag is found in nearly every city and village in the United States and has spread across the seas until it has encircled the world.

HYMN: "The Christian Flag"

The Christian Flag! behold it,
And hail it with a song;
And let the voice of millions
The joyful strains prolong.
To every clime and nation,
We send it forth today,
God speed the glorious mission
With earnest hearts we pray.

The Christian Flag! God bless it,
Now throw it to the breeze,
And may it wave triumphant
O'er land and distant seas.
Till all the wide creation
Upon its folds shall gaze,
And all the world united,
Our loving Saviour praise.

—FANNY CROSBY

When Fanny Crosby, the blind hymn writer, heard of the flag which Mr. Overton had designed, she was inspired to write the above verses for it. They may be sung to the tune, "Webb," found in many hymnals as "Stand Up, Stand Up for Jesus."

October 11

October 12th is Columbus Day. Read from Joaquin Miller's "Columbus" concerning one who "sailed on" in spite of discouragements. Or use the following poem from the *World Peace Primer*:

"The Things That Haven't Been Done Before"

The things that haven't been done before,
Those are the things to try.
Columbus dreamed of an unknown shore,
At the rim of the far-flung sky.
And his heart was bold and his faith was strong,
As he ventured in dangers new.
And he paid no heed to the jeering throng,
Or the fears of the doubting crew.

The many will follow the beaten track
With guide posts along the way.
They live and have for ages back
With a chart for every day.
Someone has told them it's safe to go
On the road he has traveled o'er,
And all that they ever strive to know
Are the things that were known before.

The things that haven't been done before
Are the tasks worth while today.
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail
At the jeers of the doubting crew,
Or dare you, whether you win or fail,
Strike out for the goal that's new?

—AUTHOR UNKNOWN

In *A Child's Garden of Song*, by Sneath and Thomas, are two appropriate songs for this holiday: "The Mighty Sailor," by Annie Johnson Flint, and "A Dream," by Alice E. Allen, both set to lovely music.

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October 18

Story: "Why William Penn is Famous" may be used to celebrate the birth of this lover of peace and good will (October 14th). It is found in the volume, "Through the Gateway," by Boeckel (National Council for Prevention of War, Washington, D. C.)

October 25

Among our heroes let us remember one who stood for the best in family, church and state—Theodore Roosevelt whose anniversary is October 27th.

Roosevelt

He was found faithful over a few things and he was made ruler over many;
He cut his own trail clean and straight.
And millions followed him toward the light.
He was frail, he made himself a tower of strength.
He was timid; he made himself a lion of courage.
He was a dreamer he became one of the great doers of all times.
Men put their trust in him; women found a champion in him;
Kings stood in awe of him, but children made him their playmate.

—Herman Hagedorn.

Sing his favorite hymn: "How Firm a Foundation." Tell of the "Boy Who Grew Strong."

OCTOBER SUGGESTIONS FOR LEADERS OF YOUTH

*By J. Gordon Howard**

INTERMEDIATES

Since October immediately precedes election day in many states and communities, and since during the month of October many warm political battles will be waged in various parts of the country, it is appropriate that Christian youth center their attention in worship on some of the phases of Christian citizenship.

Theme For the Month: "Following Christ in Everyday Citizenship"

First Sunday: "I am a Citizen in the Home"

Second Sunday: "I am a Citizen in the School"

Third Sunday: "I am a Citizen in the Church"

Fourth Sunday: "I am a Citizen of the Community and the World"

October 4

Theme: "I Am a Citizen in the Home"

Prelude: "Home, Sweet Home," with violin obligato. This should be played in regular tempo; do not retard or "drag it," or play the selection with too much sentimentalism.

Call to Worship:

God is love, and he that dwelleth in love dwelleth in God and God in him.
O thou who makest the outgoings of the morning and evening to rejoice, keep us in thy love this day and forevermore.

Hymn: "Love Divine, All Love Excelling"

God's Word: Ephesians 6: 1-4

Prayer For Our Homes:

God of the home and family, give us strength that we may live before thee in peace and righteousness and in true holiness. As members of homes may we love one another with a pure and fervent love. As members of families may we bear one another's burdens. In honor may we prefer one another. May we have the spirit of love and service toward our neighbors and with all whom we meet day by day. Amen.

God's Word: Deuteronomy 6: 6-9

Prayer For Ourselves in the Home:

Bless us as we continue our prayer to thee. Grant that thy word may be received in humble and willing hearts. May thy words so abide in us that we may abide in thee. Grant that our precious knowledge of the love of God may be nurtured faithfully by us and in time given by us to the generation which follows, and through them to their children and their children's children. In the spirit of Christ, we pray. Amen.

Worship in Verse (*to be read; or sung as a solo*—tune, "Autumn" or "Beecher"): "The Hymn of the Home," by Alfred T. Howard.

"Crowned with blessings, we thy children
To thee, Father, praises bring,
Manifold thy mercies to us
Gratefully thy favour sing.
Signal skies have shown and showered,
Earth has yielded good alone,
Happy in thy varied favours
Now we praise thee for our home.

Home, thy walls shall ring with laughter,
Playing spirits romp in glee,
Gladden e'er the hearts of children,
May they early reverence thee.

Wider, wider make thy doorway,
Fill thy halls with youth aglow,
Then by queenly conscience governed,
Like our Master may they grow.

"Home, the spring of holy churches,
Home, the bulwark of the state,
Rugged characters in formation
On home—the anvil—take their shape.
With and for each other serving,
Serving all one Lord of love,
Thank Him for our earthly heaven
Journeying to our Home above."

Hymn: "Jesus, Thou Divine Companion"

Prayer:

Almighty God, we thank thee for the comforts and the joys of home and for human love and friendship. We pray that thy Spirit may ever dwell in our households, and make us all true to our relations and duties one to another. Enable us to perform our tasks well, to meet our trials bravely, to enjoy our pleasures thankfully, and to bear our disappointments patiently; so that our labors and our examples may be profitable to others and we may all be true servants of our Lord and Master, Jesus Christ. Keep us, we pray thee, from anger and strife, from envy and selfishness. Make us loyal in our affections and cheerful in our fellowship. Bless all whom we love and all who belong to us, wherever they are today. Increase the spirit of peace and brotherly kindness throughout the world. And grant us grace daily to do something for the coming of that blessed day when all the households of earth shall belong to the great family of God, and render praises and glory unto the Father, the Son, and the Holy Ghost. Amen.

—Henry Van Dyke.

Hymn: "I Would Be True." (Call attention to the fact that "there are those who trust us" in the home, and in the home "there are those who care.")

Benediction:

O happy home, where each one serves thee,
lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto thee!

O happy home, where thou art not forgotten
When joy is overflowing, full, and free;
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to thee.
Amen.

—Carl J. P. Spitta

October 11

Theme: "I Am a Citizen in the School"

Prelude: Quiet, reverent music

Call to Worship: Psalm 34: 1-3

Hymn: "O Worship the King"

God's Word: Proverbs 3: 13-20

Inspirational Prose:

The right education for young people is not that of the cloister in which we are divided from the world, but that of the home, the school, the university, the camp, the workshop, the athletic field, the market place, where liberty is joined with responsibility and where we are taught to feel that we belong to the world and are trained to play a noble, manly part in it. True religion to guide us in this education and fit us for this life is not something novel and peculiar, especially devised for young people, but simply the plain religion of Christ, which is good for everybody, of every age and condition, and for all alike. (Adapted from "Six Days of the Week," by Henry Van Dyke.)

Quiet Meditation (*Let music be played quietly and reverently during the reading of the following verses*):

O Lord, thy benediction give
On all who teach, on all who learn,
That so thy church may holier live,
And every lamp more brightly burn.

Give those that teach pure hearts and wise,
Faith, hope, and love, all warmed by prayer:
Themselves first training for the skies,
They best will raise their people there.

Give those that learn the willing ear,
The spirit meek, the guileless mind;
Such gifts will make the lowliest here
Far better than a kingdom find.

O bless the shepherd, bless the sheep,
That guide and guided both be one,
One in the faithful watch they keep,
One in the joy of work well done.

—John Armstrong

Hymn: "Fight the Good Fight, with All Thy Might."

Responsive Service:

Leader: Above the words "wealth" or "fame" stands the word "honest." To him that is honest the world pays tribute. Honesty is the badge which rich or poor alike must wear to gain the world's respect.

Group: O God, in the midst of appeals to hypocrisy and to cheat, keep me strictly honest as I live my life in school.

Leader: Diligence is the mark of genius. The wayside of life is marked by the failures of men and women who had intelligence, but who had not the capacity for hard work. Shun not the struggle, 'tis God's gift.

Group: O God, amid the call to ease and complacency, amid the temptations to shift the burden of work to others, make me diligent as I live my life in school.

Leader: Without purity there is no victory. The rocks and shoals of personal and social uncleanness wreck more lives than we dream of. The church calls on youth to be pure, but all about youth is bombarded by appeals to sensuality and physical excesses. We need Christ's ideals and spiritual power to save us from the dregs of impure thoughts and habits.

Group: O God, in the midst of forces that make it easy for me to let down moral standards, and take the low road, save me from my own base self and keep me striving for what I know I ought to be as I live my life in school.

Leader: Openmindedness is the essence of his spirit who seeks for truth. Jesus kept his sharpest barbs, not for overt sinners, but for bigoted men whose minds were closed to new light. Progress depends on the man who throws open the windows of his vision and looks out upon the world with a mind unclouded by prejudice or narrowness.

Group: O God, in the midst of voices which lull us into false security and smug complacency, keep me alert and ready for truth wherever and whenever it appears. Help me to discover that a knowledge of truth lies close to the heart of every Christian as I live my life in school.

Prayer: that in all our school life we may have a consciousness of God's partnership, that we may live in the spirit of Jesus, and that in the classroom we may discover the best in our classmates and teachers. Close the prayer with the following bit of verse—

Teach us, Lord, thy wisdom,
While we seek men's lore;
May the mind be humbled
As we know thee more;
Let the larger vision
Bring the childlike heart,
And our deeper knowledge
Holier zeal impart.

—Ebenezer S. Oakley

A Worship Story:

Secular history frequently pauses to point at soldiers praying in the privacy of their tents, and the reviewer of current events does well to itemize the story of a West Point cadet who has made prayer a habit and religion something to be lived. Young Edgar William Garbisch is no recluse, given over entirely to study and meditation. He is a virile, active young man—an example of

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muscular Christianity. As Robert F. Kelley tells us in *Association Men*, the official magazine of the North American Y. M. C. A., Garbisch will be remembered as one of the greatest football players the country has ever seen. He will be remembered as a center on the last All-American football team Walter Camp ever chose; he will be remembered as the captain of a West Point team that, though it had no great number of stars, was beaten only once during its season, and then by Notre Dame, the greatest team of them all. He will be remembered as the man who kicked four field goals for the only scores of the game which saw Army triumphant over Navy at Baltimore. But above all, he will be remembered "as the captain of the West Point team which prayed to God before every game it played and which stood, grouped together with bared heads, at the close of its greatest victory and offered up its thanks while 80,000 people stared down wonderingly from the massive stands of the Baltimore Stadium."

"I know and always did know," said the young cadet to Mr. Kelley, when the latter went up to West Point to see him, "that playing the game clean all the way through brings its own rewards." Garbisch, who graduated in June, 1925, was also captain of the tennis team. As he sat watching his team practising for a match on the morrow, he told Mr. Kelley something of his story:

"Religion has always been to me a tremendous subject. Years back it worried me, because I felt that it was something apart, something away from my life in general. It seemed a growth on the outside. I could not become interested, and I could not believe in it as a vital portion of life.

"And then I began to wonder and study and read about the power of prayer. I read *The Meaning of Prayer* by Harry Emerson Fosdick. That remains now one of the greatest books in my life. It was presented to me by Chaplain Wheat up here, a fine man and one of the best friends I have ever had.

"Presently, through prayer, religion became a real thing for me. It became a part of my actual life, which is the only way I can see that it is of real use. I have been very happy about it.

"Of course, during my early days on the West Point football team, I believed in prayer, and I never went into a game without praying myself. But it wasn't until this year that I felt I had any right to sound out the rest of the team on the subject. As captain, I felt that I had a right to put some of my theories into practice."

CONCLUDING HYMN: "Just As I Am, Thine Own To Be"

October 18

THEME: "I Am a Citizen in the Church."

NOTE:—Certain facts about two great hymns exalting the church are included in this service.

PRELUDE: Quiet, reverent music.

CALL TO WORSHIP:

Leader: Sure Jehovah is in this place;
This is none other than the house of God, and this is the gate of heaven.
Group: I was glad when they said unto me,
Come, let us go into the house of the Lord.
Leader: I will hear what God the Lord will speak;
For he will speak peace unto his people and to his saints.
Group: O come, let us worship and bow down;
Let us kneel before Jehovah our Maker;
for he is our God,
And we are the people of his pasture, and the sheep of his hand.

HYMN: "I Love Thy Kingdom, Lord" (*First stanza only*)

HYMN STORY:

This hymn, "I Love Thy Kingdom, Lord," was written by Timothy Dwight in 1800 while he was president of Yale University. At that time the youth of America was being swept off its feet by atheistic literature, and it is said that only four or five students in all of Yale University were professed Christians. We can hear President Dwight as he spoke to the youth of his day through this hymn. Through these words he speaks also to the youth of today. Under President Dwight's influence a great reawakening of religion swept through Yale, and the young men who became Christians during that college revival of religion were responsible for winning one hundred thousand persons to Christ when they went out after graduation to preach, teach, and serve as Christian business men.

HYMN: "I Love Thy Kingdom, Lord" (*stanzas 2, 3, 4.*)

LITURGY OF THE CHURCH:

Leader: Jesus, with our church abide,
Be our Saviour, Lord, and Guide,
While on earth our faith is tried.
Group: We beseech thee, Lord, to hear us.
Leader: May the Church help the poor and blind,
Seek the lost until she find,
And the broken hearted bind.
Group: We beseech thee, Lord, to hear us.
Leader: May her lamp of truth be bright,
Bid her bear aloft its light,
Bring all nations clearer sight.
Group: We beseech thee, Lord, to hear us.

WORSHIP IN VERSE: "O Where are Kings and Empires Now?" (Can be read as a poem, or sung as a vocal solo; tune, "St. Anne.")

O where are kings and empires now
Of old that went and came?
But, Lord thy Church is praying yet,
A thousand years the same.

We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

For not like kingdoms of the world,
Thy holy church, O God!
Tho' earthquake shocks are threatening her,
And tempests are abroad.

Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made by hands.

—ARTHUR C. COX

PRAYER (*by four young people*):

First: Pray for the church because it helps the culture of the spiritual self.
Second: Pray for the church because it gives men an agency by which to cooperate with God.
Third: Pray for the church because it gives men a chance to work together in building the Kingdom of God on earth.
Fourth: Pray for the church because in the days of trial and difficulty we all need the fellowship that comes from mingling with other Christians.

HYMN: "Glorious Things of Thee Are Spoken" (*First stanza only*)

HYMN STORY:

John Newton, the writer of this hymn, "Glorious Things of Thee are Spoken," was one of the most reckless and cruel of eighteenth century slave traders. For many years he engaged in the barter of human life. Opposite the town of Shenge, along the coast of West Africa, on little Plaintain Is'and, stood John Newton's slave pen, built of stone, and crowded with misery and suffering. For many years this pen was an important link in the beastly trade of supplying so-called Christian nations with slaves.

Then one day, John Newton's life changed. He became a follower of Jesus Christ. The slave trader turned Christian. His slave pen fell into disuse. Years passed, and Christian missionaries entered Shenge. Within sight of the old slave pen on Plaintain Island they began their work. As time went on a school was needed, and so the stones from the old slave pen were brought to the mainland and used to erect a substantial structure which is still actively in use serving the African boys and girls of the surrounding country.

HYMN: "Glorious Things of Thee Are Spoken" (*Stanzas 2, 3.*)

BENEDICTION

October 25

THEME: "I Am a Citizen of the Community and the World"

NOTE:—This is the last Sunday before election day. In many parts of the United States the parents and other adult friends of intermediate boys and girls will be voting on important issues. Let this service of worship sharpen the individual's sense of personal responsibility to do all possible to make the community, state, nation, and world in reality the Realm of God.

PRELUDE: Quiet, reverent music

CALL TO WORSHIP:

Leader: Teach me, O Lord, the way of thy statutes;
And I shall keep it unto the end.
Group: Blessed is the man that feareth Jehovah,
That delighteth greatly in his commandments.

HYMN: "God of Our Fathers, Whose Almighty Hand"

GOD'S WORD: Isaiah 51: 1-8

WORSHIP IN MUSIC: "Watchman, Tell Us of the Night." (Vocal solo; tune "Watchman." Can be read as a poem if necessary.)

PRAYER:

Lord God Almighty defend our land, we beseech thee, from the secret power and the open shame of great national sins. From all dishonesty and civic corruption; from all vain glory and selfish luxury; from all cruelty and the spirit of violence; from the covetousness which is idolatry from the impurity which defiles the temple of the Holy Spirit; and from intemperance which is the author of many crimes and sorrows; good Lord deliver and save us, and all those about us, in the Land which thou hast blessed with the light of religion; through Jesus Christ, our only Savior and King. Amen.

HYMN: "Hail the Glorious, Golden City"

RESPONSIVE SERVICE:

Leader: America first—not merely in matters material, but in things of the spirit.
Group: Not merely in science, inventions, motors, skyscrapers, but also in ideals, principles, and character.
Leader: America first—not merely in the calm assertion of rights, but in the glad assumption of duties.
Group: Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.
Leader: America first—not in splendid isolation, but in courageous cooperation.
Group: America first—not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding. And so in this spirit and with these hopes, I say with all my heart and soul, America first!

—G. ASHTON OLDHAM
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HYMN: "America the Beautiful"

PRAYER OF BENEDICTION:

God send us men whose aim 'twill be,
Not to defend some ancient creed,
But to live out the laws of Christ
In every thought and word and deed.

God send us men alert and quick
His lofty precepts to translate,
Until the laws of Christ become
The laws and habits of the state.

God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the state. Amen.

—F. J. GILLMAN, *altered.*

SENIORS AND YOUNG PEOPLE

THEME FOR THE MONTH: "The Pattern of Christ in Citizenship"

First Sunday: "Jesus Christ, the Citizen"

Second Sunday: "The Christian Citizen's Search for Truth"

Third Sunday: "The Christian Citizen's All-Encompassing Love"

Fourth Sunday: "The Christian Citizen's Dedication to High Purpose"

October 4

THEME: "Jesus Christ, the Citizen"

PRELUDE: Quiet, reverent music

CALL TO WORSHIP:

Leader: The hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.
Group: God is a spirit, and they that worship him must worship him in spirit and in truth.

HYMN: "O Master Workman of the Race"

WORSHIP IN VERSE:

He worked! It is enough
That His own hands were
Tarnished with the stuff.
He knew the laws demands
For daily bread, the tasks,
The toils, the rude tools of His day;
The sweating face; nor did He ask,
In all his time, an easier way.

With hammer, saw and awkward wrench,
He proved Himself the man.
Though Spirit-born, by the rude bench
He joined our race and ran
Its rugged course to where it ends.
While of a holier life He taught,
To which the soul ascends,
He lived, He wept, He wrought
With us—He called us friends.

—J. N. SCHOLES
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The Christian Century

LEADER:

Jesus Christ was first of all a worker and a citizen of the Kingdom of God, but he was also a worker and citizen under the government which held power over the land in which he lived. He was evidently law-abiding. In spite of the fact that throughout his ministry he was in continual

conflict with the leaders of religion, up until his trial and crucifixion nothing is said about any discord with the civil authorities. When his enemies sought to trap him into an admission that Rome should be repulsed, he frankly said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Marking the path of the Christian citizen amid the conflicting clash of modern civic and national life is no easy task. With which political party shall we stand, what are the really fundamental issues in any election, by what standards shall we judge a candidate for office, or an incumbent in office? We need to follow the leading of Christ through the maze of city, state, national, and international problems.

Let us look with reverence and worship at Jesus Christ the Citizen.

PRAYER: Pray that we may continue with this worship service, open-minded to discover principles by which Jesus regulated his citizenship.

HYMN: "We Would See Jesus" *(Stanzas 1 and 2 only. Can be read as a poem if necessary or advisable.)*

SCRIPTURE: Citizenship and Truth

(Introduce the Scripture lesson with the following):

"Jesus as a Citizen was a prober for the deep currents of truth. Surface eddies in the stream of social and civic life interested him not at all. He plunged to the depths in his search for the fundamental verities of life." (Then read the following Scripture passages: John 18: 37; 14: 6; 8: 31-32; Luke 6: 44-45.)

WORSHIP IN VERSE:

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by forever
Twixt that darkness and that light.

By the light of burning martyrs,
Jesus' bleeding feet I track,
Toiling up new Calvaries ever
With the cross that turns not back;
New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow
Keeping watch above his own.

—JAMES RUSSELL LOWELL

HYMN: "We Would See Jesus" *(Stanza 3 only)*

SCRIPTURE: Citizenship and All-Encompassing Love

Jesus as a citizen was all-encompassing in his love. He recognized no barriers of class or color. His great heart longed for the welfare of all men. Discriminating legislation could have had no place in his political views and practices. (Read the following: Matt. 5: 43-44; Acts 17: 26; Romans 10: 12; Matt. 12: 50.)

WORSHIP IN VERSE:

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of him whose holy work was "doing good,"
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.

—JOHN GREENLEAF WHITTIER

HYMN: "We Would See Jesus" (*Stanza 4 only*)

SCRIPTURE: Citizenship and High Purpose

Jesus as a citizen dedicated himself totally to the highest and best. He thought in terms of ultimate good. Yet there was never any hint of using ignoble means to a noble end. (Read the following: John 4: 34; Luke 9: 61-62; 22: 41-42.)

PRAYER:

Our Father, we come to thee that we may praise thee and seek thy help. We have found thy new and living way. For every blessing we offer thee our praise. Slowly we are learning to cast our burdens upon thee. Like children in the night, we cry out; then on the wings of light the angels of thy comfort come, and we know that thou art near.

Give us a holy discontent with present attainments. Teach us what many know of Divine Love, and the meaning and glory of our spiritual service with its outreach to fellow men and its upreach to thyself.

Help us to be fellow workers for the truth. Give us a vision, worldwide, of the ever-whitening fields. We are waiting, Father, thy time, thy way, thy call, and the unfolding of thy loving purpose. Make us meet the Master's use, prepared unto every good work. In his blessed name. Amen.

—WILLIARD H. PATTERSON, in *Talking with God*

HYMN: "We Would See Jesus" *(Stanza 5)*

BENEDICTION

October 11

Last Sunday, October 4, we centered our attention in worship upon "Jesus Christ, the Citizen." This Sunday, and the succeeding Sundays in October the worship services are based on Jesus' qualities of citizenship. As we learn of him we will prepare ourselves for the days immediately ahead in November when election day, Armistice Day, and Thanksgiving, recall us in a particular way to our responsibilities as Christian citizens. First to be considered is the theme for this Sunday's worship service, "The Christian Citizen's Search for Truth."

The worship materials suggested below are to be arranged in final form by the local committee. The service for October 4 is arranged more completely, and it can be used as a general guide if the local committee feels the need for such help.

THEME: "The Christian Citizen's Search for Truth."

CALL TO WORSHIP:

Leader: Take us on a quest for knowledge,
Clearest Thinker man has known!
Make our minds sincere and patient,
Satisfied by Truth alone.

—ELEANOR B. STOCK

Response (vocal solo): "Open My Eyes that I May See" *(Sing stanzas 1 and 2 only)*

SUGGESTED HYMNS:

"O Worship the King, All Glorious Above" (To be used early in the service.)
"Worship the Lord in the Beauty of Holiness" (To be used early in the service.)
"Thy Word Is Like a Garden, Lord"
"Break Thou the Bread of Life"
"Holy Spirit, Truth Divine"

SUGGESTED PRAYERS:

"O Lord, whom to believe is the root of all righteousness, whom to know is life eternal, open we pray thee, our understanding that we may perceive the meaning of thy Holy Word. Thou, O God, by thy gospel and the preaching of Jesus Christ, hast revealed unto men the mystery which was hidden from the beginning of the world; but who can search out thy counsel unless thou give wisdom through thy Spirit from on high? O glorious Father, bestow upon us, then, the spirit of wisdom and revelation that we may know thee, and know Christ and the fellowship of his sufferings, and be filled with the knowledge of his will. May we be rich in all comfort and knowledge and true doctrine. Let the preaching of thy Son become a living energy within us, that we may bring forth the fruit of good works. To thee be all honor, through Jesus Christ our Lord, forever and ever." Amen.

—ALBINUS, 1697

"Almighty God, who hast called us into the fellowship of thy church, enriching our hearts by its worship, its sacraments, and all its means of grace, we humbly believe that thou hast also appointed us to be stewards of its mysteries and ministers of its truth. Enable us by thy grace that we may yield thee some more worthy return for all thy pains and perpetual goodness toward us. Subdue our minds into reverence that we may be prepared to know thy truth. Lift us into pureness of spirit and unite our hearts to obey thy will. May our fellowship with thee be so real that we may be made sharers of thy strong patience and almoners of thy kindness in the world. Through Jesus Christ our Lord." Amen.

—TREVOR H. DAVIS

SUGGESTED SCRIPTURE PASSAGES:

Psalm 119: 97-105
Proverbs 4: 1-9
John 14: 5-7
John 8: 31-32

SUGGESTED INSPIRATIONAL PROSE AND POETRY:

"I am The Way"

"This is my faith in Thee
Tall Christ of Gallilee
Wherever I may be
Thou are before—
Thou on the dizzying trail,
Thou in the shadowed vale,
Thou in the impassioned gale,
Ever before.

"Thou my soul's moving Guide,
On with the unwearying stride,
Morning and eventide,
Ever before;
On with unhastened breath,
Where my soul quivereth,
Into death, out of death,
Ever before.

"Thou my unwavering right,
Thou my unbroken light,
Thou my unsullied White,
Ever before.
This is my faith in Thee,
Tall Christ of Galilee,
Wherever I may be,
Thou art before."

—ROBERT FREEMAN. Used by permission

"O Christ the way, the truth, the life,
Show me the living way,
That in the tumult and the strife,
I may not go astray.

"Teach me thy truth, O Christ, my light,
The truth that makes me free,
That in the darkness and the night,
My trust shall be in thee.

"The life that thou alone canst give,
Impart in love to me,
That I may in thy presence live,
And ever be like thee."

—GEORGE L. SQUIER

"Do you have the courage and the daring to seek fellowship with the mind of Christ so that you can say with Paul, 'It is not I that live but Christ that liveth in me?' Do you long for the mind of Christ to the extent that it finds expression in your life and embodiment in your character?

"If you want to have the mind of Christ you must have the courage to make trial of his way, as he did—humbly, obediently, faithfully, no matter where it may lead. You must live with him, obey him; you must study his words that you may come to think of God, of man, of life, as he did—trusting God with his trust, loving your fellowmen with his love, and looking upon life with his still, clear vision.

"Dwight Moody said in one of his great sermons that the way to achieve the mind of Christ was to believe with the heart, confess with the mouth, and not be ashamed of it. 'If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.'"

—ROY A. BURKHART

October 18

The worship materials suggested below are to be arranged in final form by the local committee. The service suggested for October 4 is presented in more complete form and can be used as a general guide if the local committee feels the need for such help. It will be recalled that these suggestions in October are to prepare individuals for their various citizenship duties and opportunities which occur especially in November. This applies both to those young people who are old enough to vote and thus exercise their citizenship directly, and also to those in the pre-voting age who must resort to more indirect methods, but who can make a very great contribution nevertheless.

THEME: "A Christian Citizen's All-Encompassing Love"

PRELUDE: Play or sing quietly and reverently "Dear Lord and Father of Mankind." If sung as a solo use stanzas 3, 4, and 5 only.

LEADER'S INTRODUCTORY REMARKS (These remarks in all likelihood can be presented best right after the opening hymn. They should be given reverently. They will give a setting and a unity to the whole service.)

As we center our worshipful attention this morning upon the Christian citizen's all-encompassing love, we naturally turn to that unique citizen, the Great Galilean, who so marvellously fulfilled all his obligations to his community and to his government. The essence of Jesus' life was an all-encompassing love. His great heart longed for the welfare of all men. He recognized no barriers of class or color. In this day when we often are urged to vote for legislation which discriminates against color, class, or creed, when we are tempted to interpret Americanism in terms of physical force and economic pressure, when our whole system of government seems more interested in reliance on exterior power and law than in a new spirit and motive within the heart of man, we need to set ourselves to a rediscovery of the great all-encompassing love of Jesus Christ.

Here is the Truth in a little creed,
Enough for all the roads we go:
In Love is all the law we need,
In Christ is all the God we know.
—EDWIN MARKHAM

CALL TO WORSHIP:

I will follow the upward road today,
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right.
I will look for the flowers by the side of the road,
I will laugh and love and be strong,
I will try to lighten another's load,
This day as I fare along.

SUGGESTED HYMNS:

"Love Divine, All Love Excelling"
"Love Thyself Last"
"In Christ there is no East nor West"
"Where Cross the Crowded Ways of Life"

SUGGESTED PRAYERS:

Our Father, as we go out among men to do our work, touching the hands and the lives of our fellows, make us, we pray thee, friends of the world. Save us from blighting the fresh flower of any heart by the flare of sudden anger or secret hate. May we not bruise the rightful self respect of any by contempt or malice. Help us to cheer the suffering by our sympathy, to freshen the drooping by our hopefulness, and to strengthen in all the wholesome sense of the worth and the joy of life. Save us from the deadly poison of class pride. Grant that we may look all men in the face with the eyes of a brother. If any one needs us, make us ready to yield our help ungrudgingly, unless higher duties claim us, and may we rejoice that we have it in us to be helpful to our fellow men." Amen.
—WALTER RAUSCHENBUSCH

O Lord, grant to us so to love thee with all our heart, with all our mind, and with all our soul, and our neighbor for thy sake, that the grace of charity and brotherly love may dwell in us, and all envy, harshness and ill will may die in us; and fill our hearts with feelings of love, kindness, and compassion, so that by constantly rejoicing in the happiness and good success of others, by sympathizing with them in their sorrows, and putting away all harsh judgments and envious thought, we may follow thee, who are thyself the pure and perfect love, through Jesus Christ, our Lord." Amen.

SUGGESTED SCRIPTURE:

John 15: 8-17 (This makes an excellent responsive reading, the verses to be read alternately by leader and group.)
Ephesians 4: 25-32
I John 3: 18-24
I Corinthians 12: 20-27

SUGGESTED INSPIRATIONAL PROSE AND POETRY:

"The social unity of the race was fundamental to Jesus. None ever felt it more deeply. To him it was sacred and divine. Anything that substitutes antagonism for fraternity is evil to him. The natural social cohesion of men, the blind instinct of human nature, he lifted by the insight of religion and constituted it a fundamental principle of life. He made it the business of Christianity to widen the area of comradeship."
—WALTER RAUSCHENBUSCH

"A tale of the shadowy past
Obscured by the mist of the years,
Where, down all the distance, one hears
Fanatical echoes of strife.
Oh, why, from the first to the last,
Should His name that the spirit reveres,
Be blent with the clashing of spears
Where frenzy and slaughter are rife?

"Love, love was the creed He taught,
And peace, perfect peace, everywhere;
The past that is dead is as naught,
The present and future are fair.
Could we but see over the tomb
The flowers of Christ's tenderness bloom,
Grand, grand were the ages to come,
For the voices of strife would be dumb!"
—From "The Bronze Christ," by CLINTON SCOLLARD

October 25

With this Sunday we are drawing very near to election day in many states. Young people of voting age, and the parents of all young people must be inspired first, to go to the polls, and second to consecrate their ballots to a high and noble cause.

THEME: "The Christian Citizen's Dedication to High Purpose."

SUGGESTED PRELUDE: Instrumental solo or duet, "God of our Fathers, Whose Almighty Hand."

SUGGESTED CALL TO WORSHIP: Psalm 33: 12-15

SUGGESTED HYMNS:

"Faith of Our Fathers Living Still"
"Forward through the Ages"
"Rise Up, O Men of God"
"Marching with the Heroes"
"O Beautiful for Spacious Skies"
"My Country 'Tis of Thee"

SUGGESTED SELECTIONS FOR SPECIAL MUSIC:

"God of Our Fathers Known of Old," tune "Lest We Forget"; very effective as a baritone solo.

"Watchman Tell Us of the Night," tune "Aberystwyth."

SUGGESTED PRAYERS:

O God, our Father, we thank thee that thy right hand is strong to uphold all them that put their trust in thee: Beget within our hearts, we pray thee, a love for that which is true and right. May we love righteousness and abhor iniquity. May we put away from us all policy and cunning, and all spirit of compromise for the sake of selfish gain. May we be sincerely devoted to the right, desiring only to know the right in order to do it. Come to our aid in the hour of temptation to strengthen the good and to drive from our hearts all inclinations to evil. May every day witness new victories over evil desires and passions within, and over the evil that is in the world. Bless our state and nation: may the time come when our people shall all be righteous and the Spirit of God rule in all hearts. In Jesus' name. Amen.—WADE CRAWFORD BARCLAY

"God Send Us Men" (See intermediate service for October 25.)

SUGGESTED SCRIPTURE:

Isaiah 51: 4-6
Psalm 37: 23-28
Jeremiah 1: 4-10

INSPIRATIONAL PROSE AND POETRY:

"Some say that the age of chivalry is past. The age of chivalry is never past so long as there is a wrong left unredressed on earth, or a man or a woman is left to say, 'I will redress that wrong, or spend my life in the attempt.' The age of chivalry is never past, so long as we have faith enough to say, 'God will help me to redress that wrong; or, if not me, he will help those that come after me, for his eternal will is to overcome evil with good.' "—CHARLES KINGSLEY

"Let us not forget the religious character of our origin. Our fathers were brought here by their high veneration for the Christian religion. They journeyed by its light, and labored in its hope. They sought to incorporate its principles with the elements of their society, and to diffuse its influence through all their institutions—civil, political, and literary. Let us cherish these sentiments, and extend this influence still more widely, in the full conviction that this is the happiest society, which partakes in the highest degree of the mild and peaceable spirit of Christianity."
—DANIEL WEBSTER

NOTE.—In communities where any phase of the prohibition issue enters into the November election, the following materials can be used to advantage.

Whether wise or unwise, the Eighteenth Amendment represented the deliberate will of the people; it followed fifty years of experimentation in dealing with a problem. It was one of only eighteen proposals for constitutional changes which had passed the gauntlet of public opinion, among the 3,300 that had been considered during a period of 130 years. In order to be submitted, it had to receive the approval, not of a bare majority, but of two-thirds in both houses of the Congress. Then, in order to be ratified, it had to receive a majority in both houses of the legislature in three-fourths of the states. It actually did receive the approval of 46 state legislatures, ten more than the required number. In some of these it received a unanimous vote.

The Eighteenth Amendment received *more* votes in the Congress, and was ratified by *more* states, by a *greater* preponderance of votes in the legislatures of those states, than *any* other constitutional amendment *ever* adopted in this country. It was an *overwhelming* expression of the will of the people.

Charles Stelzle was born on the East Side of New York and his subsequent work as an expert social investigator is built, not upon theory, but upon experience. This is what he writes about prohibition in that fascinating autobiography called *A Son of the Bowery.*

"Prohibition was not adopted because some long-haired men, and women who bobbed their hair before it became popular—fanatics—not wanting to drink themselves, did not want anybody else to drink. Prohibition was brought about because large numbers of the nearly two hundred thousand saloons and places where liquor was sold in this country had become a distinct menace. They disregarded the law. They sold to minors. They sold to inebriates. They sold on Sunday. They harbored crooks, black-legs, prostitutes, gamblers, and every sort of disreputable people. They entered politics and controlled our municipal life. Attempts were made to reform them through high license, low license, and local option and model saloons, but none of these seemed to work.

"During all these processes the saloon-keepers and mainly the brewers, who owned seventy-five per cent of the saloons, laughed at the public and ridiculed every attempt to wipe out the evils in connection with the business until finally the people became tired of the entire outfit and voted it out of existence."

To every American citizen the recent messages of President Hoover are a challenge to patriotism and a call to duty.

"Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. The worst evil of disregard for some law is that it destroys respect for all law. For our citizens to patronize the violation of a particular law on the ground that they are opposed to it is destructive of the very basis of all that protection of life, of homes and property which they rightly claim under other laws."

These are momentous words. Their application is specific and personal:

"A large responsibility rests directly upon our citizens. There would be little traffic in illegal liquor if only criminals patronized it. We must awake to the fact that this patronage from large numbers of otherwise law-abiding citizens is supplying the rewards and stimulating crime."

President Hoover's acceptance of his official responsibility is rightly joined to his statement of our obligation as private citizens:

"I have been selected by you to execute and enforce the laws of the country. I propose to do so to the extent of my own abilities, but the measure of success that the government shall attain will depend upon the moral support which you, as citizens, extend. The duty of citizens to support the laws of the land is co-equal with the duty of their government to enforce the laws which exist. No greater national service can be given by men and women of good will—who, I know, are not unmindful of the responsibilities of citizenship—than that they should, by their example, assist in stamping out crime and outlawry by refusing participation in and condemning all transactions with illegal liquor."

"Now, there are many things that with the passing of time man acquires, and not all these things are by any means harmful; but the alcoholic habit has for centuries proved itself so degrading that it has always been deplored and resisted. We have come at last to a machine age where it can no longer be even tolerated. When people lived on farms and a drunken man had a whole township to stagger over, no one paid a great deal of attention to the liquor problem; but with almost twenty-five million automobiles congesting the streets and highways, we feel differently about the whole matter.

"The tendencies of the natural desires to get out of the leash cause men trouble enough. The modern world does not intend to take any chances with as dangerous an evil as intemperance."

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October Suggestions for the School with Combined Departments

*By Gwen O'Dell**

THE theme suggested for use during the fall months in schools with combined departments is "Thy Kingdom Come." The suggestions for September were centered around the thought "Thy Kingdom Come—Through Industry." Inasmuch as many churches will be observing Religious Education Week the latter part of September and the first of October it would be wise to continue to lay stress upon this important part of the church's program by using as the theme for worship services during October: "Thy Kingdom Come—Through Christian Education." The theme for November will be "Thy Kingdom Come—Through World Peace."

Whether or not a special service is given to it, in the majority of churches the first Sunday in October is in reality a rally day—the time of year when forces can be mobilized for concerted effort. If your church has observed Religious Education Week the importance of this work will already be in the thinking of people, if not, then the first Sunday of the month should be used to show the value of the educational program of the church. (See article by Dr. Shackford on page 9 of this *Journal*.) Select themes for the Sundays of the month which will best emphasize to your group the value of this work. Materials suggested here are centered around the themes:

"The Educational Program of the Church"
"Christian Education in the Community"
"Christian Education in the Home"
"Christian Education in the Life of the Individual."

If a church service is not provided for a public installation of church school teachers and leaders, such a service of consecration might be used at the church school hour. (See page 22 of this *Journal* for suggestions.)

The full purpose of Religious Education Week cannot be realized unless it results in some definite forward steps for better Christian education in the church, community, and home. If such steps have been planned for the local church, they might be stated in the service in a short talk discussing the need for them and the necessity for a spirit of cooperation in carrying them out. If Religious Education Week has not been observed it would be a good thing for some group, such as the teachers and officers of the school, to spend some time in studying the needs of the local church and then decide upon a few definite forward steps for the fall and winter work. These should then be presented to the entire group. Then make the service of worship one of dedication to the tasks of the church school. (Suggestions for forward steps may be found in the pamphlet, *Suggestions for the Observance of Religious Education Week*, which may be secured from your denominational board, state council, or the International Council of Religious Education. Price ten cents.) As a preparation for worship and the presentation of fall plans, a speaker might well point out the importance Jesus placed on teaching; what great men have said of the value of the church school; the place your particular church school has had in its community; etc. The talk might be closed with some such call to worship as:

In a spirit of praise and gratitude for the work of the church school in the past; and with a determination to make more effective the teaching work of our own church, let us worship.

Follow this with a praise hymn, for example, "Again the Morn of Gladness," or the fourth stanza only of "For the Beauty of the Earth."

*Chicago, Illinois.

The same general procedure might be followed the second Sunday regarding Christian Education in the Community." Start the service with a brief talk pointing out the value of and necessity for a religious education program in your community. Then have some definite plans presented, followed by a very brief service of worship.

If the theme "Christian Education in the Home" is used for the third Sunday, the service should emphasize the joy of fellowship in a home where Christian ideals and principles are practiced.

October 25 is World Temperance Sunday and affords a good opportunity to stress this all important subject in its broadest phase—individual self-control. If it is desired to develop this theme in its specific relation to the liquor problem, this may be done. The October issue of the *Journal* will carry a number of articles dealing with this subject which will be valuable source material.

No specific order of service is given herewith. Leaders preparing services can best develop their own orders, but if some example is desired, reference may be made to the programs which appeared in the July *Journal* for the school with combined departments, or to other services contained in this issue. Each service should include some objective material through which the people can express their praise, adoration, and gratitude directly to God; some of a more subjective nature which will lead people to change or strengthen attitudes and convictions; and some through which the people can express their desires to go out and bring to realization the ideals about which they have worshiped.

CALL TO WORSHIP:

Leader:

Exalt the Lord our God,
And worship at his holy hill;
For the Lord our God is holy.

Response:

I will give thanks unto thee.
I will pay my vows unto the Lord.
I will meditate on thy precepts.
I will observe thy statutes.

OFFERING PRAYER OR RESPONSE:

Father, we bring to thee
Gifts of our love;
Wilt thou accept them now
As thine above?
Thou hast so freely given
All that we need
Our gifts and hearts and lives
Are thine indeed.†

The Educational Program of the Church

HYMNS: "With Gladness We Worship"
"Faith of Our Fathers"
"O Lord, Thy Benediction Give"
"Lord, Speak to Me That I May Speak"
"Tell Me the Stories of Jesus" (children)
"Now in the Days of Youth"
"Dear Lord, We Give Our Youth to Thee" (Printed in September, 1930, *Journal*)

SCRIPTURE AND POETRY:

Luke 2: 39-52
Proverbs 2: 1-8; 3: 1-6; 16: 20
Mark 10: 13-16
Matthew 28: 19, 20
I Timothy 5: 17

Builders

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said as they saw its beauty
"It shall never know decay,
Great is thy skill, O builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts
None knew of her wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For the beautiful unseen temple
Is a child's immortal soul.
—SELECTED

†From *Curriculum of Worship for the Junior Church School*, Vol. II, by Edna M. Crandall. Published by The Century Co.

OTHER MATERIAL:

For material for a talk, refer to Dr. Shackford's article in this issue.

A picture of "Christ Blessing the Children" might be used this Sunday. A group of children could be grouped around a large picture and sing "Tell Me the Stories of Jesus" or "I Think When I Read That Sweet Story of Old."

A very effective solo for this service would be Cadman's "The Builder."

A Prayer

Lay upon the conscience of every teacher the divinity of his employ. Give him the enthusiasm of his opportunity. Show him the beauty, the majesty, of his calling, the marvel of his art, the proper pride of his craftsmanship! Make every parent realize that the best gift in his power for the child is the school! Lay deep in every child's heart an unshakable ambition to learn, to know, to come to mastery. And unfold to us increasingly what education means! Shake from us the ghost grip of the past, the narrowing hold of tradition, while we still preserve what is good. Deepen, broaden, enlarge our conception of the school. Make us glad to spend more for it, as the best of all investments for the security of the world. And show us that there can be no salvation for the race that does not first mean salvation for the child, by striking from his brain the chains of ignorance, from his heart the iron rim of superstition, and from his hands the curse of the unskilled.—FRANK CRANE.

Christian Education in the Community

HYMNS: "The Fathers Built this City" (In *The Church School Hymnal for Youth*, Westminster Press)
"Where Cross the Crowded Ways of Life"
"Love Thyself Last"
"Rise Up, O Men of God" (Printed in December, 1929, *Journal*)
"Christian, Rise and Act Thy Creed"

OTHER MATERIALS:

"The people of America spend annually for public education one and one-half billion dollars raised by taxation. Stated in general terms, the object of this expenditure is the development of the highest type of citizenship, but ths objective cannot be realized unless the child is brought into such a conscious relationship with God that he will reverently use all his faculties and powers in the service of his fellowmen, and not for the gratification of selfish desires. Religious Education is absolutely necessary for the accomplishment of this purpose."—HUGH S. MAGILL.

"All of our learning and science, our culture and our arts, will be of little avail unless they are supported by high character. A trained intelligence can do much, but there is no substitute for morality, character, and religious convictions. Unless these abide, American citizenship will be found unequal to its task."—CALVIN COOLIDGE.

Suggestions for forward steps in the community may be found in *Suggestions for the Observance of Religious Education Week*.

A talk might well include references to such people as Jane Addams, Kagawa of Japan, and others whose belief in Christian ideals has driven them out to serve their community.

Christian Education in the Home

HYMNS: "O Happy Home"
"For the Beauty of the Earth" *(third stanza)*

"The Beautiful Bright Sunshine" *(second stanza)*
"There is Beauty All Around"
"Immortal Love, Forever Full"

SCRIPTURE:
Psalm 103 (Selections from)
I Cor. 13—The secret of a happy home.
Colossians 3: 14, 15

OTHER MATERIALS:
Prayer: "Almighty Father, we bless thee for the children thou hast given us, and for all the joys they have brought us. We would consecrate them anew to thy service; we would train them in knowledge and love of thy commands. Reveal to them the glory and beauty of life. Enable them to rise to their supreme opportunities; to cast aside all frivolity and carelessness; and to make ready body and mind for the work that awaits them. Inspire them with a spirit of truth and courage and self-control. Write the law of kindness in their hearts, that they may hate all cruelty with a perfect hatred, and love all goodness and mercy with a perfect love. As they grow in age, may they grow in grace; through Jesus Christ." Amen.—From *Inter-Church Hymnal,* Biglow and Main.

I Am Your Home

"I am your home.
I am a bundle of bricks, or stone, and some wood. I can be sold or bought in the market for a few thousands in money.
But I am more than these—I am—
Thousands of years of human history with the long struggle of mankind for love and protection.
Sacrifice and great expectations.
Hope that endures and is patient and believes always that tomorrow will be bright.
Dreams and visions and aspirations.
Tears and struggle and disappointment that rends the soul apart.
A lull and a breathing space in the hot, hard struggle of life.
Horny hands and self-discipline and laughter.
They say that I am held together by nails and cement and mortar.
But I am held together by
Forgiveness that even forgets.
Love that fails not.
Trust and confidence that laugh at mistakes.
An understanding of each other that goes deep and reaches far and lasts forever.
I am your home."
—P. R. HAYWARD. From *The Epworth Herald.*

"The home is always the supreme nursery of religion. It not only furnishes ideas for the growing boy, but what is vastly more important, it forms the sub-conscious life, the sub-soil of all his thinking and of all his sentiments."—RUFUS JONES.

Beatitudes for the Home

"Blessed are they who rejoice in their children:
To them is revealed the fatherhood of God.
Blessed are they who know the power of love:
They dwell in God, for God is love.
Blessed are the songful of soul:
They carry light and joy to shadowed lives.
Blessed are they that see visions:
They shall rejoice in the hidden ways of God.
Blessed are they that have understanding hearts:
To them shall be multiplied kingdoms of delight.
Blessed are the childless, loving children still:
Theirs shall be a mightier family, even as the stars of heaven.
Blessed are they whose memories we cherish:
Our thoughts add jewels to their crowns."
—JOHN OXENHAM

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Christian Education in the Life of the Individual

HYMNS: "I Would Be True"
"Keep Thyself Pure"
"Just As I Am, Thine Own to Be"
"Now in the Days of Youth"
"Be Strong"
"Dear Lord and Father of Mankind"

SCRIPTURE AND POETRY:
Psalm 1; 24: 3-5

The poem and responsive reading under the service for August 30, page 36, July *Journal,* are very suitable for this service.

"Be Noble—and the nobleness that lies
In other men sleeping, but never dead,
Will rise in majesty to meet thine own."
—LOWELL

"I go to prove my soul."

Courage

"Courage isn't a brilliant dash,
A daring deed in a moment's flash:
It isn't an instantaneous thing
Born of despair with a sudden spring.
It isn't a creature of flickered hope
Or the final tug at a slipping rope:
But it's something deep in the soul of man
That is working always to serve some plan.
Courage isn't the last resort
In the work of life or the game called sport:
It isn't a thing that a man can call
At some future time when he's apt to fall;
If he hasn't it now, he will have it not
When the strain is great and the pace is hot.
For who would strive for a distant goal
Must always have courage within his soul."
—From *Inter-Church Hymnal,* Biglow and Main

STORIES AND TALKS:
Story of Daniel (Daniel 6); Stephen (Acts 7); or Paul (Acts 27).
Sir Galahad
St. Francis of Assisi

A talk might be centered around the liquor problem; self-control in thought, speech, and action; controlling one's temper, emotions, etc.; keeping the country's laws; or any other phase of self-control.

OTHER MATERIALS:

The Law of Self-Control

"The good American controls himself. (Those who best control themselves can best serve their country.)
1. I will control my tongue, and will not allow it to speak mean, vulgar, or profane words.
2. I will control my temper and will not get angry when people or things displease me.
3. I will control my thoughts, and will not allow a foolish wish to spoil a wise purpose."
—From "A Code for Boys and Girls" by WILLIAM J. HUTCHINS.

"Every man is the builder of a temple, called his body, to the god he worships, after a style purely his own, nor can he get off by hammering marble instead. We are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to imbrute them."
—From *Walden,* by THOREAU.

A Service of Dedication

Leader: To the development of richer and stronger inner lives for us all,
People: We dedicate ourselves, O Lord.
Leader: To those habits of health and exercise that build strong bodies, that are fit to be temples of thy holy spirit.
People: We dedicate ourselves, O Lord.
Leader: To the sacred tasks of mental enrichment that through books and study and honest thinking make our minds alert,
People: We dedicate ourselves, O Lord.
Leader: To the joys of social fellowship that make us indeed members one of another,
People: We dedicate ourselves, O Lord.
Leader: To the happy privilege of learning thy will and of helping to achieve it in the world,
People: We dedicate ourselves, O Lord.
—P. R. HAYWARD

"These Things Shall Be"

(Continued from page 30)

Things Shall Be, A Loftier Race."* *In the following scene, which is intended to project the dream of* MICHAEL, *he himself is only an observer. The dream is a combination of the present and the future, as the parts are taken by those already in the cast. In the case of* GRACIE, *who takes the part of* JINNY *grown up, the costume should be changed to one more appropriate. With the rest the change is indicated only by action and manner.)*

PHILIP, *who takes the part of* MICKY *grown up, enters.* MICHAEL *lifts his head, becoming an observer of the action taking place but not a part of it.*

JINNY *(who is* GRACIE, *calling off stage):* Micky! Where are you?

MICKY: Here, Jinny! In the living room. Come on in.

(JINNY *enters and drops an armful of books on the table.)*

MICKY: Just getting home? I should think you'd be dead tired.

JINNY *(taking off her hat and coat):* Well, it has been rather a strenuous day, but the children were such dears, Micky! I just wish you could see them. A brand new one popped in today, and what do you suppose his name is!

MICKY: Just for a random guess I'd venture that it contains one X, three Z's, and a string of five consonants in the middle. Let's see, what was the last one? S-C-Z-Q-X —

JINNY *(sinking laughingly into a chair):* He *was* terribly unpronounceable, I'll admit. But this one is a different variety. He's Abraham Lincoln Shekanovici—that's what it sounds like, anyway—and, would you believe, it, he's shaped very much like the original Abe! Maybe he'll be president some day.

MICKY *(skeptically):* President Shekanovici?

JINNY: Why not? If he's the kind of man I want to make him, he'd make a very good president, indeed. It's a terrible responsibility, isn't it, Micky, being a teacher? Sometimes, when I stand up in front of them in the morning and see their grave little faces —

MICKY: Grave! You can't tell me S-C-Z-Q-X ever had a grave look on his pug-nosed physiognomy! You mistake impishness for gravity, Jinny. *(Suddenly serious.)* But I know what you mean, all right. I feel the same way with that boys' club of all nations Uncle Bruce got me to take.

JINNY: It's wonderful, isn't it, and sort of breath taking, as if you held people's destinies—perhaps the destiny of the whole world—in your hands! I suppose once somebody felt that way about us. *(She gets up and with a preoccupied air toys with the books on the table.)* You know, Micky, sometimes I wonder.

MICKY: What about, little sister?

JINNY: Oh, about life—and things—and myself. Perhaps I can't explain it so you'd understand, but sometimes I wonder, Micky, if I'm doing right to stay here in Granville.

MICKY *(jumping up and coming closer):* Doing right! What in the world do you mean? Haven't you got a good home and a work you love where you can render a real service? What more do you want? (JINNY *shuts the book almost impatiently and walks over to the window, where she stands looking out.)*

JINNY: I know—only the task is so much bigger than just Granville, Micky. There are so many problems in the world, and who's going to settle them if not—youth?

* See *Hymnal for American Youth.* Century Company.

When I read in the papers about how things are going wrong politically in China and how they misunderstand us in South America, it just seems as if I've got to go. We've got something to give them, Micky, if we could only get it there. (*Turning with sudden decision.*) Besides, I can't help thinking of Uncle Ken.

MICKY: Uncle Ken! I'd almost forgotten him, Jinny. We were such kids when— But why in the world —

JINNY (*holding out her hands in an impulsive gesture*): It was war that made him so, Micky. If all the children in the world were like mine down there in the sixth grade and like yours in your club of all nations, there could never be another war. That's why sometimes I wonder —

MICKY: But there's Kenneth, Jinny. You and he have always —

JINNY: I know. That's why it's so hard to decide. (*After a silence.*) Somebody's at the door, Micky. I heard a car stop. It may be Kenneth.

MICKY: I'll go and see.

(*He goes out, and* JINNY *stands looking out of the window.*)

(MICKY *reenters, presently followed by* JOHNNY.)

MICKY: Look who's here, Jinny. It's Johnny.

JINNY (*shaking hands*): Why, Johnny Delano, where have you been? To be gone a whole month without letting your friends know where you're going, and you superintendent of the mills, too!

JOHNNY: Oh, I had my eyes on the works all the time. I wasn't very far away.

JINNY (*perching on the edge of the table*): Johnny, we're consumed with curiosity. Do tell us all about it. You didn't elope, did you?

JOHNNY (*laughing*): I should say not. Well, I'll have to tell you about it. (*Sitting down.*) You know James Norton, Micky, over in Searstown?

MICKY (*seating himself carelessly on the arm of a chair*): You mean the Norton who operates Attlebury's old plant, where they've been having all the trouble?

JOHNNY: Yes. This isn't a happy story, folks. It's rather tragic. I've been through a lot since seeing you last. (*Leaning forward and speaking abruptly.*) Well, one day over a month ago James Norton came into my office after closing time and began questioning me.

MICKY: Questioning you! What in the world about?

JOHNNY: About how our mills are run. How we explain the fact that in such a terrible industrial depression as this we have no labor problems.

MICKY (*interested*): What did you tell him?

JOHNNY (*simply*): The truth, as near as I could. That for five years, since some of us younger ones got in control, we have been trying to run the mill on a real Christian basis. He laughed at me at first, then he began to ask more questions. We stayed there talking pretty near all night, but of course it didn't do any good. He couldn't see our point of view at all. He kept repeating that it was all stuff and nonsense and that their stockholders would never stand for it, giving the workers any sort of partnership in industry. I couldn't make him see that even from the purely business standpoint, to say nothing of the right of the thing, no one had lost by our experiment.

JINNY (*jumping impatiently from the table and turning to the window again*): How can people be so blind!

MICKY: What did you do then, Johnny?

JOHNNY: Well, I got to thinking about it after he had gone, and I decided to do a queer thing. You may think it was foolish, but I wanted to see the thing at close hand. Anyway, the next morning I went over to Searstown and hired out as a common laborer in one of Norton's mills. I thought—Well, it's hard to explain what I thought—only it seemed to me that if the younger employes over there were anything like ours—

MICKY: I see. And what did you find? Were they?

JOHNNY: No. It's funny, but they're altogether different. They don't look at things the same way at all. They're all the time trying to tear down instead of to build up. They thought I was a freak when I suggested that we go at things on Christian principles. I tell you, It's a farce, Micky, the way things are done over there. There are families living in actual need, while the mill warehouses are overflowing with unsold goods. One of Norton's big storing plants was set fire to last night. Why can't they see!

MICKY: Granville is different from other places, isn't it? I wonder what makes the difference.

JOHNNY (*rising*): Well, it's late, and I must be getting on. Dad will be waiting up for me. How's the club going, Micky?

MICKY: Dandy! Say, just take a glance before you go at some plans Uncle Bruce and I have been drawing up for the new social building. They're in my study. (*The two go out.*)

(KENNETH BLAKE, *a young man with a fine, wholesome face, enters, carrying a doctor's satchel. Part is played by* KEN.)

KENNETH: I thought you'd be here, Jinny.

JINNY (*turning eagerly from the window, where she has been standing*): Oh, Kenneth! I was afraid you weren't coming. I could hardly wait to find out. Tell me quick! Is little Joe going to walk?

KENNETH: I think so. It was an awfully delicate operation, but it looks as if it would be successful.

JINNY: I'm so glad. It must be wonderful to make people well—almost like performing a miracle.

KENNETH: It's no more than you do. (*After a brief silence.*) Jinny, something's happened. I've got something to tell you.

MICKY (*reentering*): Hello, Kenneth Blake, you young humbug! Say, you're just five minutes too late. Johnny's been here, and just gone. We'd have had a regular college reunion. And how is Granville's eminent young surgeon, may I ask? You're looking handsome as ever. Must be the pride of your mother's heart!

KENNETH (*smiling and pretending to roll up his sleeve*): Don't forget my muscle's still good. I've walloped you several times for calling me handsome.

MICKY (*airily*): Oh, I'm not afraid. You ought to be able to say almost anything to your future brother-in-law.

KENNETH: I was just telling Jinny. Something has happened. I had to tell her right away.

MICKY (*starting for door*): Just a minute and little brother will vamoose.

KENNETH: No. Stay. I want you to hear it, too. It's important.

JINNY: Go on. You sound a little—tragic. Tell me quick, Kenneth.

KENNETH (*walking nervously*): I—I'm afraid you won't understand, Jinny. You see, there's something I've been wanting to do for a long time. I never told anybody —not even you, Jinny. I suppose I should have. It's not really been fair to you, letting you think I intended to practise medicine here in Granville all my life.

JINNY: I don't just—see what you mean, Kenneth.

(*Continued on page 43*)

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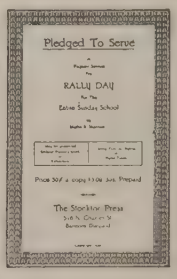
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What's Happening in Religious Education

FIFTY years ago the Revised English New Testament was issued in the United States. The *New York Herald* reported that the doors of the publishing house were open long before daylight, and that the demand was so great that only wholesale orders were filled. The sales exceeded 300,000 copies; and enterprising individuals did a thriving business in selling copies on the streets, hundreds being sold on Wall Street in the neighborhood of the Stock Exchange. In a few days 2,000,000 copies had been sold in England, and the editions imported into the United States were exhausted.

The reaction to this revision was not altogether favorable, and sales dropped rapidly. It carried in the text the preferences of the English Revision Committee when there was a difference between that committee and the American revisers; and by agreement, the preferences of the American revisers were withheld from publication for twenty years.

In 1901, the American Standard Revised Version was published carrying out more fully the preferences of the American revisers. The copyright for this edition has been held by Thomas Nelson & Sons. In 1904 the American Bible Society began to publish the American Standard Revised Version in various editions in the cheaper forms; and it has just been announced that arrangements have been perfected between Thomas Nelson & Sons and the University Presses in England, which control the publication in that land, by which the American Standard Revised Version is to be made available throughout the British Empire.

On the invitation of the Board of Managers, issued in recognition of the fifty-year jubilee, the American Standard Bible Committee held its recent meeting in the Bible House, where the original American Standard Revision Committee began and carried on its work a half century ago. This committee has been appointed by the International Council of Religious Education, in consequence of an agreement with Thomas Nelson & Sons, when the Council took over the original copyright in 1929 and renewed it with a view to maintaining a uniform text.

ANNOUNCEMENT has been made that Professor H. Shelton Smith has accepted an appointment as head of the department of religious education at Duke University.

Professor Smith was formerly a member of the Staff of the International Council of Religious Education where he served for five years as the Director of Leadership Training, making a significant contribution to the total program of religious education in North America. Later, he was professor in the department of religious education at Columbia University, resigning this position to go to Yale Divinity School as Director of Field Work and Associate Professor of Religious Education. He leaves Yale in order to return to his native state and have a share in the development of an expanded program of religious education for a great university which is growing there. The possibilities in this new position are almost limitless, and Professor Smith has the cordial best wishes of his former associates on the International Council Staff and the many friends who have come to know him through their relation to the various committees of the Council. He is a member of the Educational Commission and of the Committee on Leadership Training.

ONE session of the Illinois State Convention was devoted to a farewell to Mr. George N. Burnie who, for the past twelve years, has been the General Secretary of the Illinois Council of Religious Education. Mr. Burnie resigned in December, but remained, at the request of the Council, until after the Convention. In sincere appreciation for the service which he has rendered, a group of laymen who had served with him throughout the years presented Mr. Burnie with a gold watch.

Since certain changes are being made in the State Council organization it was decided to elect an Acting Secretary for one year; and Mr. T. A. Tripp, former Superintendent of Young People's Work and Leadership Training, was selected for this position.

After conference with state, national, and International leaders during the past six months, a plan has been worked out to enlarge the program and staff of the State Council. All the denominational field men working in the state have become members of a Cooperative Staff of the Council; and it is expected that this arrangement will result in economy and efficiency throughout the state and county organizations and will avoid overlapping. Whereas, in the past, one or two men of the State Council staff had to do all the planning for an enterprise, there is now available the thinking of a larger group.

THE Chinese Church of Christ, Chicago, the only Chinese Christian Church in the Central States, conducts seven missions for the purpose of converting Chinese to Christianity and teaching them the English language. This work was organized fifteen years ago and is interdenominational in scope. Funds to aid it are being secured through the selling of Chinese dinners and the sale of Oriental fancy goods.

THE largest single enterprise on the air today is religious broadcasting under Protestant leadership," according to an announcement by the Joint Radio Commission, representing the Federal Council and the Greater New York Federation of Churches. Protestant services, exclusive of the contribution of the National Broadcasting Company, cost $84,853 during this past year—this total including a combined program expense for providing musical artists of the highest type and for the administration of the national religious radio department. No compensation nor fees were paid to the preachers. Groups of prominent laymen support individual programs.

THE Vermont Council of Religious Education has launched an official publication called the *Vermont Councilor*. The first issue was received with enthusiasm by the constituency of the Council. The editor and business manager of this publication is F. Alcott Parks of Burlington.

REV. S. WHITE RHYNE, of Charlotte, North Carolina, has accepted the position of Executive Secretary of the Parish and Church School Board of the United Lutheran Church. His first task will be that of formulating a comprehensive plan of Christian education for the parishes of his denomination. The expansion of leadership training activities and the details incident to the setting up of the total educational program are also directly related to the duties which he has assumed.

THE New Jersey Council of Religious Education is entering upon a new administrative plan of operation which promises to be outstandingly successful. Mr. Henry Reed Bowen, General Secretary of the Council, is being assisted by a staff of specialists in various aspects of the program, each of whom is supported by a denominational board, and, in turn, carries specific responsibilities for the denominational program in the state.

Miss Frances Hedden, Director of Children's Work and Vacation Church Schools, is the appointee of the Administrative Committee of the Board of Christian Education of the Presbyterian Church in the U. S. A., which board will pay her salary. Rev. Otto F. Laegeler, the Director of Church School Administration and Weekday Church Schools, is the appointee of the Board of Managers of the New Jersey Baptist Convention. Both of these members of the staff have been serving in New Jersey for some years as the Director of Children's Work for the State Council and the Director of Religious Education for the State Baptist Convention, respectively.

The new cooperative arrangement makes it possible for them to continue their former service and to enlarge the sphere of their activities. The most recent addition to the staff comes about as a result of the appointment of Rev. Irwin G. Paulsen by the boards of education of the New Jersey and Newark Annual Conferences of the Methodist Episcopal Church to the joint position of Director of Religious Education for the Methodist churches in this area and of the Director of Adult Work and Leadership Training on the Staff of the New Jersey State Council.

In addition to the executive work of the Council, the General Secretary is, for the present, carrying the young people's program. The various members of the staff have offices conveniently located so that cooperative planning and execution of all aspects of the program are possible. President Arlo Brown of Drew University is President of the New Jersey Council; and Mr. Russell Colgate is Vice President and Chairman of the Board of Trustees.

DR. CARL S. PATTON was elected Moderator of the National Council of Congregational Churches at the annual meeting in Seattle.

DR. CHARLES L. WALLACE, for twenty-five years an active leader in the North Dakota Conference of the Methodist Episcopal Church, has been elected to succeed Dr. Edward P. Robertson as president of Wesley College at Grand Forks, North Dakota. He will assume his duties on the first of October.

ENTHUSIASTIC reports have come in regarding the Jubilee Convention of Christian Endeavor held in July in San Francisco. Many readers are already informed about the convention, so it will not be necessary to go into details here. Fifty years ago this significant Christian movement was founded in Portland, Maine, By Francis E. Clark, and has since touched the whole world. The convention launched a constructive program of future advance.

FREDERICK GORDON BONSER, professor of education at Teachers College, Columbia University, died on June 8. He was fifty-five years of age and had been a professor at Columbia since 1910.

AT THE Golden Jubilee Convention of Christian Endeavor held last summer, Mr. Carlton M. Sherwood was elected general secretary of the United Society, succeeding E. P. Gates. Mr. Sherwood has had long and varied experience in Endeavor work and in the field of citizenship. He will continue for the present as editor of the *Christian Endeavor World*.

THE figures presented in "Per Capita Costs in City Schools," a biennial study prepared by the Office of Education, Department of the Interior, disclose the fact that sixty cents buys one day's education for a child in the average city public school. Since instruction costs, which include teachers' salaries, books, and the library, make up three-fourths of the total school costs (average annual cost amounting to $108.87 per child for nine months), the city child gets the service of trained teachers and useful textbooks for approximately eight cents per hour.

AN EXPERIMENT in a new type of convention was recently held in Henry County, Illinois, through the cooperation of that county and the state office. Five discussion groups, based upon problems which were discovered through a questionnaire sent out to pastors and superintendents in advance, consumed the entire day, with enough time out at the end of the afternoon session for business and a presentation of the findings of the various groups. The evening session was given over to a song program and an address on "The Purpose of Christian Education."

THE Church and Drama League, which has been in existence some five years, came to an end recently. This league has worked faithfully to stimulate interest in better plays and thereby elevate the standards of the theater. Its work was needed, but the financial difficulties proved insurmountable.

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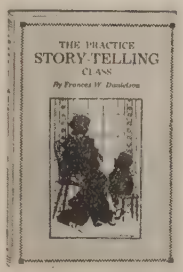

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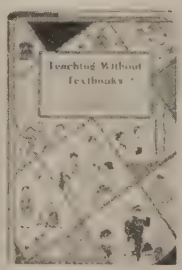

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"Without doubt this is the most important volume on worship published during the past five years. Written by men with high talent in young people's work, it will go far in solving the problems teachers have encountered in developing normal and fruitful services of worship."—*Church School Journal.*
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DR. ROBERT M. HOPKINS, General Secretary of the World's Sunday School Association; Dr. L. A. Weigle, Chairman of the Executive Committee; Mr. L. W. Simms of St. Johns, New Brunswick; and Mr. Theron Gibson of Toronto, Ontario, attended the meeting of the Executive Committee of the Association, held in London, July 22.

THE announcement has been received of the death of Mrs. Bertha Baldwin Tralle, wife of Dr. Henry E. Tralle. Mrs. Tralle died at her home in New York City on the fourteenth of July after an illness of several months. Interment was in Independence, Missouri, her former home. Mrs. Tralle was widely known as a specialist in religious education and as the author of attractive books of verse and stories for children.

DR. WALTER SCOTT ATHEARN, widely known educator, has been named president of Butler University, Indianapolis. His appointment to the position was voted by the board of directors of the university, in July; and a cablegram to him in Europe, where he was doing research work this summer, was answered with one conveying his acceptance. He will succeed Dr. Robert J. Aley, who became president emeritus on July 1.

A WIDE circle of friends mourn the death of Rev. Homer J. Councilor which occurred on July 20. Mr. Councilor was assistant pastor of Calvary Baptist Church, Washington, D. C., but his interest in organized Bible classwork had given him a nation-wide reputation.

A NEW plan of college education has been devised by educators at Syracuse University to answer critics of American education who point out that its system does not challenge the best students until their junior and senior years and gives too little attention to average or poor students.

Next year's freshmen at Syracuse who have exceptional high school records and who successfully pass a general examination, supplemented by an interview, will embark upon a tutorial and reading program under the direction of three of the most stimulating instructors. Their course of study will scrap no less than three-fifths of the usual classroom work of the first year; and every tutor will be responsible for ten men. Under his guidance each will survey Greek, medieval, European, and modern civilizations in terms of the aspects of them which interest him most. A laboratory science and a foreign language will be all that is required of him in the classroom. Educators hope that with this discarding of stereotyped academic forms, the brilliant student will lift himself to an intellectual level limited only by his imagination.

THE little temple marking the spot where Christopher Columbus attended the first Catholic Mass in the new world, known as El Temple, has been opened to the public for the first time in more than one hundred years. This place has been inaccessible to visitors for four centuries, and for over one century the shrine could be inspected only through an iron fence.

AN OUTSTANDING topic in the meeting of the National Education Association in Los Angeles was "*The Integration of All Educational Agencies.*" The church was recognized as one of these agencies, and the contribution which this institution has to offer was presented in an address by Walter W. Van Kirk, Secretary of the Federal Council of Churches of Christ in America.

"These Things Shall Be"

(Continued from page 39)

KENNETH (*addressing his speech obviously to Jinny, who stands watching him a little breathlessly.*): It's sort of a sacred thing to me, being a doctor. You know that. I used to talk to you about it enough in college. But lately—it's seemed as if something has been calling me. I tried to get away from it, because I felt as if it meant giving you up, Jinny. But I've not been able to.

JINNY: What kind of a call, Kenneth?

KENNETH: To some place far away, I'm afraid. I don't know just where yet, but it will be a place where a girl like you, brought up in a beautiful home like this, wouldn't want to go.

JINNY: Why do you want to go, Kenneth?

KENNETH: It's hard to explain. I'm afraid you wouldn't understand.

JINNY (*eagerly*): Perhaps I can tell you. Because you think that somebody else could do your work here just as well?

KENNETH: Yes. And—

JINNY: And because the task we've set for ourselves is bigger somehow than Granville—bigger than we are ourselves—as big as the world? Because—something's calling you—and you've just got to go?

KENNETH (*eagerly*): Yes. But—how did you know, Jinny?

JINNY (*laughing a little*): Because—that's just the way I feel myself.

KENNETH: Jinny! Then you mean—(*Takes a step in her direction.*)

MICKY: It's true, Ken. She was just telling me about feeling that way a little awhile ago. I'm afraid—I sort of envy you two.

KENNETH: I've got to go and make a call on little Joe. Will you come with me, Jinny?

JINNY (*in the doorway*): Of course I'll go. To see little Joe or—to the ends of the earth.

(*She goes out,* KENNETH *following.*)

MICKY: I do envy you, Ken. You can't do much for the world when your job is just working in a bank.

(*He sits down and starts reading.*)

MICKY (*after a pause, looking up toward the door*): Who is it? Is someone there? (*He goes out, reappearing a moment later with the* STRANGER, *an ordinary looking man dressed in plain clothes, his features barely distinguishable in the dim light. He remains in the shadow.*)

STRANGER: Pardon me. I found the door open. I am looking for a man named Stone—Michael Stone.

MICKY: I am Michael Stone.

STRANGER: You? I was looking for an older man. I had been told—

MICKY: The Michael Stone you mean is my grandfather. He is away just now on a trip.

STRANGER: Leaving you in charge of things, I suppose. Well, well. That's fine. I can talk with you just as well. In fact—Well, to tell the truth, I had heard your grandfather was away, and you are the one I wanted to see. You of the younger generation are more progressive. I am sure you will welcome what I have to say.

MICKY: Just what is your business?

STRANGER (*they sit down, the* STRANGER *drawing his chair closer to* MICKY'S): Ah, I see you are a young man of decision. I will not mince matters. I have here an investment which I think might interest you. It is very attractive, very secure, and very lucrative.

MICKY (*looking over the papers he hands him*): Yes, I've heard of this. I've been quite interested in it, in fact. But I'm really afraid it's no use. I have nothing to do with the bank's investments, and, as you say, most of them are skeptical toward these new enterprises. It really wouldn't be worth your while to talk with them.

STRANGER: But you yourself! You could make a tidy little fortune easily, Mr. Stone. With a few thousand —

MICKY (*laughing*): Come now. I'm only out of college five years, and I've just got my debts paid. No use on that score.

STRANGER: Just what position do you occupy in the bank? Handle quite a lot of money, do you?

MICKY: I'm assistant cashier. Grandfather expects me to step into his shoes some day. Sure! I handle about all there is at one time or other.

STRANGER: Ah! Then surely you shouldn't find it difficult—

(MICKY *looks at him for a moment in silence, then as the force of the other's statement dawns upon him, he rises slowly, his hands clenched at his sides.* MICHAEL *leans forward breathlessly.*)

MICKY: You mean—I don't quite understand you, sir.

STRANGER: No? It shouldn't be hard to understand. Come now, it's the easiest thing in the world. I had a little dealing with your father once. Between men, I promise you you won't lose a thing.

MICKY (*after a long, tense silence*): You're sure of that—that I wouldn't lose anything?

STRANGER: Perfectly sure. We can fix it up right now.

MICKY (*slowly*): You are wrong. On the contrary, I would lose the most precious thing I own in the world.

STRANGER: What's that? I don't get you.

MICKY: A character.

STRANGER (*getting up and backing toward*

(Continued on page 47)

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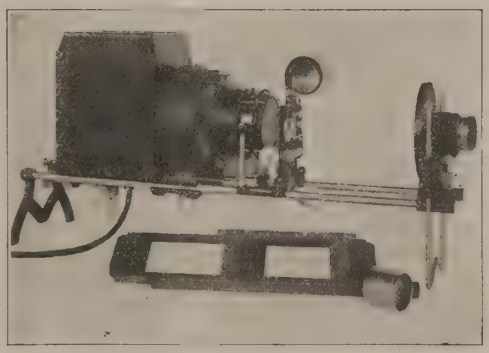

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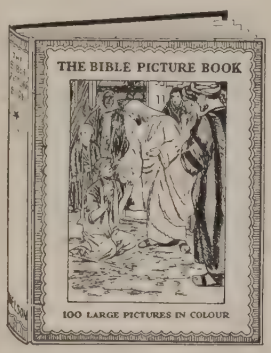

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NEW BOOKS

Helping People Grow. By Daniel J. Fleming. New York, Association Press, 1931. 236 p.

In this book we have the brand of education which is taught at Teachers College interpreted and illustrated in terms of its meaning for foreign missions. It teems with "growth," "inner changes," "satisfiers and annoyers," "marginal learnings," "interests," "purposings," "plannings," "executions," and "judgings." The author, a professor in Union Theological Seminary, has long been a leader in missionary education. His mastery of the field of education, coming to fruitage in apt illustrations and sane counseling in this book, makes it a peculiarly valuable contribution to the work of the Christian missionary. Its technical value to the American worker in religious education will be the same as would be the value of a similar volume written against an American background to the foreign missionary—but beyond this it has a value in helping us to understand the work of the missionary.

Dr. Fleming does one thing for the work of the Christian mission which needs still to be done for the church here, and that is the treatment of educational method in its relation to the entire work of the church, and not simply to the church school.

—P. H. V.

Literature and Living. Books One, Two, and Three. By Rollo L. Lyman and Howard C. Hill. New York, Charles Scribner's Sons, 1925. Prices $1.48, 1.56, 1.56 respectively.

This is a series of junior high school readers, for silent reading or for oral interpretation. The readers are built upon the assumption that literature has a social function. The selections have been grouped in units so as to give a simple but systematic survey of the chief factors in social life. Book One contains literature interpreting the elements of community welfare, under topics such as making homes, going to school, finding enjoyment, providing safety, making the best of one's self. Book Two contains selections interpreting work and vocations, with such topics as conquering nature, making and building, buying and selling, finding and doing one's work. Book Three contains literature interpreting civic life and civic obligations, with topics such as friendship and neighborliness, team-work and cooperation, helping the handicapped, promoting world fellowship, being a good citizen. The readings consist of short stories, poems, essays, one-act dramas, with selections from biographies, narratives, etc. For each selection guidance to thinking is given by pertinent leading questions and suggestions, and selections are followed by suggestions for class activities. These books prepared for public school use should prove valuable source material for church school classes.

—E. W. E.

Christian Conquests. By Robert Merrill Bartlett. Nashville, Tenn., Cokesbury Press, 1930. 175 p. Price $1.25.

This young minister maintains that he who would reach the heights of Christian life must make of his days a quest for God and the religious ideal. No lasting victory can be won without struggle, least of all spiritual victories. Charmingly written, delightfully personal, and warmly devotional. Though still young, Mr. Bartlett shows evidence of being himself well along in the process of achieving the conquests of which he writes.

—P. H. V.

Religion and the Next Generation. By Edwin Ewart Aubrey. New York. Harper & Brothers, 1931. 188 p. Price $2.00.

This book was written by Professor Aubrey as a guide to parents and teachers in helping children acquire basic religious concepts which are not in conflict with modern scientific thought. Such a purpose is the expression of a universal need. Religious educators have been giving a great deal of thought to the refinement of teaching techniques, but they have not done enough in the field of religious concepts. In other words, they have often been making teachers more efficient in teaching vague and unworkable ideas about religion.

The author gives as his aims for the book the following: (1) to help toward the understanding of the nature of religious experience; (2) to seek such an understanding as far as possible in terms of processes which are subject to scientific observation and control; and (3) to secure for the individual an interpretation of religious experience which shall be capable of continuous growth, independent of any parental fixation of religious attitude or belief, receptive to all scientific findings of the future, and related to the whole life of the individual as a normal attempt to give life a healthy meaning and direction.

The respective chapters deal with such problems as "How the Individual Gets His Religion," "What Religion Means," "Religious Infantilism and Religious Maturity," "The Skeptic's Search for the Meaning of God," "Prayer as a Means of Religious Adjustment," "What Significance Has Jesus?" "Where Our Religion Came From," "What the Intellectual Can Do With Institutional Religion."

The book is more of a description of the views held on specific problems such as prayer, than it is a synthesis of these views. In other words, the author borrows quite heavily from others in answering questions which he feels are bothering the intelligensia. Especially, does he pitch his tent quite wholeheartedly with Dr. Wieman.

One may readily ask why the book bears "Religion and the Next Generation" as its title since in its contents and approach it is a discussion of religion and the present generation.

—R. A. B.

Communing with Communism. By William B. Lipphard. Philadelphia, The Judson Press, 1931. 153 p. Price $1.50.

This book is largely a travel narrative of the author's visit to Soviet Russia and a record of his impressions, yet indirectly it offers a picture of communism as a political or economic system and the social experiment now going on there.

The first chapter describes the new civilization which Russia aims to build. "In its bold, spectacular effort to reorganize human society so that happiness, leisure, economic security, comfort, and all the material and cultural blessings of life shall not be limited to classes but shall be distributed more equitably among the masses who by their labor produce them, this new civilization presents a definite challenge to the world of capitalism. On the other hand, in its restriction of individual liberty, in its ruthless control of life, in its unswerving determination to uproot religion, in its repudiation of the deeper longings of humanity, and in its emphasis on only the physical, economic, and cultural needs of life, it presents a positive menace."

In chapters two to nine, the reader learns how this reorganization of society is being accomplished; and also discovers the many paradoxes present in Russia today—the "wealthy poverty," "undemocratic democracy," "spacious crowdedness," "inefficient efficiency," "militaristic pacifism," "restriction of religion," etc.

The last two chapters are devoted to the religious paradox. One is entitled "Exit God," and these two words summarize the religious situation. To the communist, religion, usually meaning the Russian Orthodox Church, is identified with Czarism, and anything which reminds the present government of the former régime is considered the enemy of communism; and the evangelical churches with their enthusiasm, loyalty, evangelistic passion, and program of missionary expansion are considered too dangerous a competitor of communism. So the objective is to exterminate religion in Russia. "Communism may for a time serve as a substitute," but "it seems reasonable to conclude that somewhere in the future real religion will once again emerge," and "communism, now so concerned with industrial, material, and cultural needs, will eventually discover that the achievement of all of its objectives will bring no solution for those eternal questions that throughout the ages have perplexed the human soul. God will then again be given a place in the life of Russia."

—M. H.

The Evangelistic Congregation. By Alfred L. Murray. St. Louis, The Bethany Press.

From the standpoint of cost, lasting results, and the spiritual development of the congregation, the author maintains that visitation evangelism is superior to every other method of evangelistic effort. The advantages of this type of work are fully discussed, and definite plans suggested for carrying it out. Thorough preparation is stressed, so that the campaign of visitation itself may be but the consummation of weeks of effort devoted to the laying of foundations. The author rightly sees in the work done by members of his congregation in behalf of the unevangelized an opportunity for their own spiritual growth. He points out the obvious fact that this method of work was practiced by Jesus and the apostles in their ministry.

The author has received the degree of B.R.E. from Boston University and is therefore well prepared to apply the educational method to the problems in church work. The methods he recommends have been worked out through his own experience.

—P. H. V.

The Autobiography of God. By Ernest R. Trattner. New York, Charles Scribner's Sons, 1930. 312 p. Price $2.50.

The author has God discuss in the first person some of the things men have thought about him, showing both truth and error, and pointing the way to the most tenable viewpoints. The point of view makes the discussion interesting as soon as the reader overcomes the sense of blasphemy involved in anyone's thus presuming to speak for God. Very soon he realizes that it is but another very human contribution to the effort to understand and interpret God. The discussion is very readable, interesting, and inspiring.

—P. H. V.

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Adventures in Philosophy and Religion. By James Bissett Pratt. New York, The Macmillan Company, 1931. 263 p. Price $2.00.

In five dialogues, or plays, Professor Pratt has presented discussions on dualism, the new theology, immortality, and two Buddhist dialogues give in a symbolic way an exposition of spiritual unity underlying Buddhism and Christianity. In these dialogues, the opposing points of view are clearly presented by characters representing each of the views. Though written in a playful vein, the reader will not miss a deeply serious note underlying the entire work.

Essentials. By P. Carnegie Simpson. New York, Richard R. Smith, Inc., 1930. 251 p. Price $1.50.

A group of philosophical essays on topics the author considers the main essentials of life. The essentials given are few and are briefly and clearly discussed. The items that are considered may be indicated by the following chapter heads: Love and Life; Work and Life; Why be Moral?; Experience; Belief in God; and *Venit Hesperus.*

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Conduct Problems for Junior-High-School Grades. By Elvin Holt Fishback and Edwin A. Kirkpatrick. Boston, D. C. Heath & Company, 1930. 60 p. Price $.40.

This is an example of a type of study course in character education now promoted for use in many public schools. Its aim is to teach right ideals in everyday conduct, and seeks to stimulate the pupil to develop right motives and judge for himself as to the why one ought to act one way or another in a given situation. The method employed is that of the study of cases of conduct, or the problem-discussion plan. Fifty short cases are presented with suggested thought questions. The pupil is asked to write his answers to these and after the class discussion to write down his final conclusions. Informal tests are given which may be used for rating the pupil or for simple review purposes. Selected references for teachers and pupils are included. Perhaps the chief weakness of this course is that the life situations presented are very brief and consequently somewhat abstract. It becomes difficult for the class group to make a thorough-going analysis of the cases because necessary details determining ways of behavior are lacking. It is but natural that the suggested tests should lack definiteness and concreteness.

—O.M.

The Dramatic Method in Religious Education. By W. Carleton Wood. New York, The Abingdon Press, 1931. 344 p. Price $3.00.

Beginning with a consideration of the basic tendencies in human nature which result in dramatic expression, and the educational aims which may be realized through the dramatic method, the author treats the subject comprehensively through the whole range of selection of drama, organization for production, staging, costuming, music, rehearsals, etc. The treatment has a touch of concreteness which comes from experience. This book will serve not only as a textbook for college classes, but also as a handbook for those engaged in the production of plays and pageants in the church. —P. H. V.

What's Right With the Rural Church. Ralph A. Felton. Philadelphia, Presbyterian Board of Christian Education, 1930. 150 p. Price paper, 75 cents; cloth $1.00.

A discussion of conditions in rural churches, illustrated with descriptions of various local situations. It shows the value of the church in the rural community and gives suggestions of means of increasing that value. It is planned for use with a discussion group with questions at the end of each chapter which may be used to guide discussion. References to other books are given, and projects which may be undertaken by the class group are suggested.

Revitalizing Religion. By Albert Edward Day. New York, The Abingdon Press, 1930. 132 p. Price $1.25.

Essays in how a vital concept of God revitalizes personal belief and conduct. Written by a pastor in the active ministry, who finds time to write effectively on such great themes of Christianity as Christ, the Holy Spirit, salvation, repentance, faith, grace, morality, the church, and immortality.

The Prayer That Helps Us Live. By Ernest Fremont Tittle. New York, The Methodist Book Concern, 1931. 59 p. Price $.25.

This is an interpretation of the Lord's prayer, which may be used in young people's discussion groups. The treatment is in terms of the individual and social implications of the several petitions in the Master's prayer.

"These Things Shall Be"

(Continued from page 43)

door): Oh! So you're one of the goody-goody sort. I didn't suppose they made them that way nowadays. Don't tell me all the young people in town are like you!

MICKY: There are enough like me so that you would find the atmosphere decidely uncongenial. You may think it a strange thing, but Granville is a town where they specialize in raising Christian manhood.

(STRANGER *goes out, followed by* MICKY.)

(MICHAEL *drops his head on his arms. The voices sing again off stage, beginning loud and growing gradually softer, until the music dies*—"These Things Shall Be." *The first stanza should be enough to effect a good transition. Just as the sound of the song dies away, the colored light is extinguished and the lights come on.* BRUCE *enters suddenly, sees* MICHAEL, *and comes swiftly toward him.*)

BRUCE: Michael! Oh, here you are! Man, but you frightened me!

(*He shakes* MICHAEL, *who looks up, dazed.*) It's late. Two o'clock, didn't you know it? I was out tramping the streets trying to find some solution to this problem of mine, and I saw the lights in your apartment were still on. Then I came in and found you weren't in your room. I never thought of your going to sleep.

MICHAEL (*getting up*): Why, Bruce! You're the one! It's you I want to see. It's strange you should have come.

BRUCE: What do you mean, Michael? I guess you're not fully waked up yet.

MICHAEL: Oh, yes. I'm awake. The trouble is, I've never been awake before. (*He walks up and down, talking earnestly.*) Bruce, a strange thing has happened. I hardly know how to explain it. I suppose you'd call it a dream, and yet—(*turning to* BRUCE *with a sudden display of emotion*)—Bruce, I've seen it!

BRUCE: Seen what, Michael?

MICHAEL: Do you remember how you wished—how you prayed—that I might live in that new community—just for an hour?

BRUCE (*tensely eager*): Yes. I remember.

MICHAEL: You got your wish, Bruce. That's what I've been doing since you left last night.

BRUCE (*taking an eager step in his direction*): You mean—

MICHAEL: I told you I couldn't explain it. Some things are too strange—too sacred—to explain. I've been to the depths and to the heights tonight, Bruce. I've learned in some strange, inexplicable way, that the remorse of yesterday can become the hope of tomorrow, that, as long as one generation succeeds another, the tragedy of what might have been holds a vision of what yet may be! I can't explain it. All I can tell you is that I've seen it! I've lived it! And I know! (*After a pause.*) Tell me about it, Bruce. What do you want me to do?

BRUCE (*coming eagerly toward him, his hands outstretched*): Michael! Do you mean it? (*They suddenly grip each other's hands.* BRUCE *turns toward the window, overcome with his emotions.*) This is a big hour for me, Michael. I can't explain it so you'd understand, but it means everything to me—the fulfillment of a life long dream.

MICHAEL: I do understand, Bruce.

BRUCE (*turning suddenly with triumph in his face*): Can you see it, Michael—as I can see it—this vision of the years to come? Look! Look with me—and see them growing up, as God intended that they should, with every opportunity to gain that more abundant life! See them—clean, strong, mentally keen, and spiritually alert, facing the problems of home and community and conquering where we have failed! See them—assured and fearless and triumphant—in the spirit of the Master seeking a world's deliverance from hatred and confusion and misunderstanding! (*After a pause, more quietly.*) Once—Michael—a young man lived and labored and hung upon a cross that the world might rise to the stature of a Godlike manhood. I tell you, we've got to build men—like *That*—if we want better homes and a better community and a better world! There *is* no other way!

Epilogue

(REMIEL *and* SARIEL *stand as in Introduction.*)

REMIEL: So must it be, that out of pain and toil,
Through patience that defies the centuries,
Like a vast structure rising, stone on stone,
Slowly the kingdom comes in human hearts.

(*A pause, during which music is played softly.*)

There shall be Justice! Yea, the day shall come
When charity shall temper all of life;
When every man shall answer to his God,
"I am my brother's keeper—and his friend."

(*Curtains part briefly to show* JUSTICE *standing as before on a raised platform, holding the scales exactly balanced. Just below the two figures seen in the corresponding tableau face each other, hands joined beneath the scales. The curtains may be only slightly drawn, and the hands alone be visible, or* JUSTICE *may stand alone.*)

(*There is a musical interlude, to give the next tableau time to form.*)

REMIEL: There shall be Peace! When all mankind shall know
A nation's fortress is its righteousness!
When he who once in hatred killed his foe
Shall stoop in love to save his brother's life!

(*Curtains part to show* WARFARE *kneeling beside the other figure on the ground, supporting his head in his arms and pressing water to his lips, somewhat after the picture of the Good Samaritan.*)

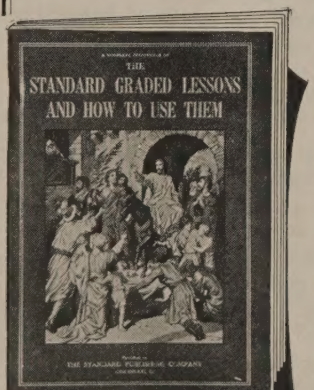
(*Musical interlude.*)

REMIEL: There shall be Virtue and a sweet Release
From all that binds man's spirit to the dust.
There shall be understanding that shall show
Unto all men the stature of the Man Divine.

(*Curtains part to show the figure of* HUMANITY *clothed in white, standing, head uplifted, the chain falling broken from one hand, in the other the cloth that bound her eyes, as if it had just been removed. The black overdrape lies at her feet. On her face is the look of one released. The tableau is held during the following speech.*)

REMIEL: Such is the Vision Beautiful that all
Who lift their face unto the height may see!
Such is the gospel of the living Christ,
The world's eternal Hope! These things shall be!

Mr. Superintendent
this is YOUR Responsibility!



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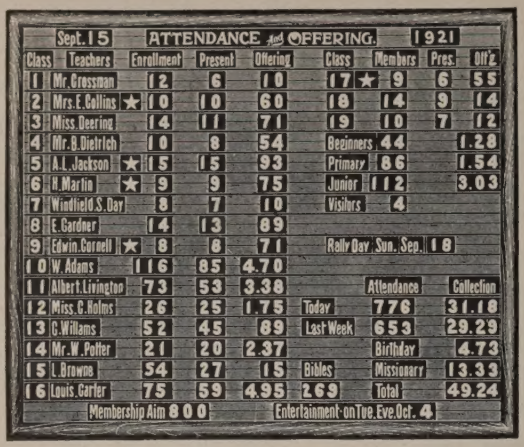
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My Family's Need of the Church

(Continued from page 15)

period in the beginner's department, I took May away, and sent her to another church, one of a different denomination, but where there was a more stabilized beginner's department. This was a failure. The poor child was strange and badly adjusted, and the action on my part only served to make us all feel less at home in "our" church, only served to make those people who have known and loved their church school as it is for fifty years think me "queerer" than before. Then we began to discuss the advisability of changing our entire membership. That was given due consideration, but voted against as my husband felt a stronger sense of denominational loyalty than I had realized.

Now we do not go to church. My oldest son, now almost a man, is away at school. That temporarily takes care of the problem of him. My husband plays golf most of the Sunday mornings on which the weather is fit. I spend the Sunday mornings in intensive preparation for my Sunday afternoons. I still give, I trust, something like real religious education to those children at the Institution. And Dick who is now ten, and May who is seven? Well, they go to Sunday school occasionally. I give them all the religious education I can put into their lives at home.

But they, and we, are missing something big and vital. I know it. I am heart-hungry, and I know what I am hungry for. It is the church. My life is as full of social service as I can cram it; I pray daily, but the peace and strength and up-lift of spirit which comes from contact with the church is gone. I miss it. I know that the family is missing it, yet I have no answer to my problem. I feel I have honestly tried, yet I find my life somehow inevitably shaping itself, and excluding, not the Christ, very much the contrary, but excluding the church. The children are, of course, as they have always been, my chief concern in the matter.

Changing the Lights

(Continued from page 21)

because one was paid to do it. After the needs were discovered various methods were used to meet them effectively."

"I believe several of our lessons had stories to be finished, but I don't think the teachers ever had the children to bring them in. I'll suggest it to her," said the Guest. "I'm growing interested, tell me about some other experiences."

"Well, there was the mother who asked if we could do something to help juniors to appreciate what was being done for them. Her request led to several happy Sundays in which we discussed together the things our parents and others do for us, and ways in which we might show our appreciation. From this beginning we went to the appreciation of art and music, and most of all the beauties of God's world. We ended by writing a poem together which one of the girls set to music."

"You mean the children themselves wrote the poem?" inquired the Guest.

"Yes, almost every word was their own. Now we often sing the song of praise which is our very own, and we love it."

"It doesn't seem possible a child that age could write music to fit a poem," said the Guest.

"Well, one of mine did," smiled the Superintendent proudly, "but then I am sure my boys and girls are really very exceptional."

"So are mine," said the Guest quickly. "I can't wait to go home and give them a chance. Just wait until you hear from me again. You've given me a clearer understanding of what is meant by the life-centered curriculum. I'm going home to train my powers of observation, and to turn up the lights over the audience."

Giving New Direction to New Power

(Continued from page 10)

adequate motivation of any education that seeks to achieve these ideals.

It is said that Hofmann, when asked where he got his conception of the face of the boy Jesus (in his "Jesus Disputing with the Doctors") replied, "Not from any face I ever saw." And then added, with a sigh, "O, if I could only paint what I see!"

There are limitations even of a Hofmann both in technique and in the materials with which he works. But who shall say what are the possibilities of the teacher and artist who, with the vision of the Christ before him, works with the living materials of human personality, and with those dynamic forces of the spiritual universe out of which Jesus himself came, and which give hope and courage to all those who believe in God and in his Kingdom of a new humanity?

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